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HINDU SANGATHAN.

Saviour of the dying race.

BY

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HINDU SANGATHAN

SAVIOUR OF THE DYING RACE.

INTRODUCTION.

The ancestors of the present day Hindus, the ancient Aryans, who gave their name to our motherland, (the ancient Aryavarta) were a highly civilized and organized race. An impartial research in ancient Indian history would prove that when the forbears of the present-day civilized nations of the world were roaming like wild animals in Jungles, with no better shelter for their bodies than leaves of trees, the Aryans possessed a real Civilization which has not been equalled even uptillnow and from which they themselves began to fall hundreds of centuries back. And their Civilization was so high, so benevolent and so widespread that it dominated the whole known world of those times. There was contentment in the whole Continent of the Aryavarta and consequently colonizing parties could be dispatched to the poles, to

Persia, to China, to Japan, to the East Indian Islands, to Ireland and even to the other hemisphere, where vestiges of ancient Aryan Civilization have been discovered in the Ram-seeto annual celebrations and in the ancient finds of Indian origin.

In the obscure ancient histories of Persia and other states of Greek origin we read of certain invasions of India by foriegners but they made no impression on the Indian population and if any foriegners were left by the invaders they were absorbed by various Aryan people and became part and parcel of the Indian nation in after times. Of all the invaders of the pre-Christian era Alexander the Great of Macedon alone penetrated up to the banks of Sutlej; he it was who founded some Indian satrapies for his generals. But there arose Samudra gupta and other Indian rulers who wrested back those territories from foriegners and even married Greek princesses who, with their Greek dependents, became as good Hindus as those born of Indo-Aryan parents. Bhagavan Buddha came to reform the people who had fallen from their ancient pinacle of purity to the unholy practices of Vam-marg and unnameable orgies but his followers became bigoted sectarians, and thus out of a single undivided people arose two antagonistic parties.

Buddism dominated the whole of Aryavarta, for more than two centuries. The pure Dharma preached by Bhagavan Buddha had degenerated into Atheism and a peculior ritualism, when Bhagvan Shankar came forword with his spiritual weapon of Vedanta and literally drove Budhism out of India. It was then that a reaction took place against the ancient system of national constitutional soveriegnty and the cult of unmitigated dispotic monarchy raised its head. The ancient ideal of Aryan social organism, as laid down in the Vedas, was gradually changed and with it was changed the ideal of the state.

"During the Aryan period Indian kingdoms were looked upon as belonging to the people. In Alexander's days there were even some states where there were no kings and which were described by Greek writers as republics. States and even kings were then known by the names of the peoples and not by the names of kingly families. Gradually during the Indo-Buddhistic period, owing to the recurrence of foriegn invasion and foriegn rule, the people were less consulted in governmental concerns, the kingly power gradually became absolute and kingship was eventually looked upon as derived not from the people

but from Divine favour..........The mass of the people ceased to care who ruled them and were in-fact ready to transfer allegiance to any king or kingly family which was strong or fortunate enough to establish his or its power."*

The divine right of kings had taken firm root in India, Bhagvan Krishna's beautiful and inspiring aphorism namely 'among men myspirit is the ruler of men' (नराणां नराधिपम्) —had been misinterpreted and the name of this land of the Aryas -- the Aryavarta-- had been changed into Hindusthan when Harsha ascended the throne of Sthaneshwar (Thanesar) about Jyeshtha of the Vikram era 663 (May 606 A. D.) We have the authority of Van Bhatt, (बाण भट्ट) the Raj Pandit of Harsha, and Hiuen Tsang, the celebrated Chinese Budhist pilgrim, for, holding that Harsha was a real Chakravarti Maharajah and that till his time degeneration of Hindus had not advanced much. Harsha ruled for 41 years and during that period foreign influence was almost unknown.

Says Hiuen Tsang:—"Among the various clans and castes of the country the Brahmines are the

*(Vaidya's History of Mediaeval Hindu India. Preface, v.)

purest and most esteemed....The Kshatriyas and Brahmans are clean-handed and unostentatious, pure and simple in their life and very frugal........there are four orders of HEREDITARY caste distinctions." Instead of the Vedic Varna Vyavastha accordeng to गुण कर्म (merit and action) castes were becoming heriditary. But there is no mention of hundreds of sub-castes which exist. to disorganize society, at the present moment.

SAYS HIUEN TSANG—

"The first is that of the Brahmins. They keep their principles and live continently, strictly observing ceremonial purity. The second order is that of the Kshatriyas, the race of kings (राजन्य). This order has held sovereignty for many generations and its aims are benevolence and mercy. The third order is that of the Vaishyas or the class of traders, who barter commodities and pursue gains far and near. The fourth order is that of the Sudras or agriculturists. These toil at cultivating the soil and are industrious at sowing and reaping." Here is a departure from the Vadic VARNA VYAVASTHA. Agriculturists were Vaishyas pure and not Sudras. The fourth serving class was called Sudra during the Vedic period and

no fifth Varna was recognised. Again—"The members of a caste marry within the caste. Relations by the father's or mother's side do not inter-marry and a WOMAN NEVER CONTRACTS A SECOND MARRIAGE."

So widow remarriage was unknown at the time probably because child marriage was nonexistent. Hrasha's sister Rajyashri was married to Grahavarma of Kanouj when he was of full age and Vana the Rajya Pandit of Harsha married a grown up Brahman Virgin according to Bana. Rajyasri was married when she was physically fit to be married and consumation of marriage is spoken of upon the day of marriage itself. Bana himself married the grown up eister of Mayura. In this matter also Harsha's times are the parting link between ancient and modern India as hereafter we shall see that child marriage was gradually introduced. (Vaidya 94, 94)

As regards the caste system it was not yet so rigid as it became afterwards for we read in Vaidya's Mediaeval Hindu India volume I:—"Caste was still somewhat loose and higher orders were allowed to marry in the lower next without the lowering of the caste of the progeny. Hiuen Tsang reports that Harsha's daughter was married to Dhruvabhata and that

while the former was a Vaishya the latter was a Kshatriya. So also Bana records that Harsha's sister was married to Grahavarma Maukhari of Kanauj and we shall see that while Harsh's family name ended in Vardhana or Bhuti indicating their caste to be Vaishya, the name of the Maukharis ended in Varman showing that their caste was Kshatriya....Anulom marriages took place usually in castes only one degree apart and rarely though that may be, they took place in castes two or more grades apart. For Bana records that he had two Parasava brothers i. e., sons of a Brahman by a Sudra wife" (pages 61 and 62).

As we have said already, subcastes had not come into existence. "The Brahmans yet formed one caste without sub-division throughout India, the modern distinctions had not yet come into existence. The distinctions now known as Pancha Dravadas and Panch Gaudas had not arisen, not to speak of the many still minor subcastes........" (Page 67)

As regards the Kshatriyas Vaidya writes:—

"As the ten subdivisions of Brahmins into five Gaudas and five Dravidas had not yet arisen, the Kshatriyas too had not yet divided themselves into

Rajpoots and Khatris. , ... These Kshatriyas again had not yet been divided into 36 families only, considered to be of pure descent and restricting marriage to themselves alone. None of the names even of these 36 families had yet come into existence . . . . . . the Kshatriyas of India then formed one undivided caste without probably any restriction of marriage to particuler families." (page 70)

As regards the Vaishyas, they "generally speaking had perhaps not preserved the purity of caste as much as the other two higher castes, and some of them had sunk into the position of Shudras. But the Vashyas of the days of Hiven Tsang, from his discription, were traders and merchants, bankers and money-lenders and these might be taken to have formed themselves into a restricted group. The names of modern Vaishya subcastes again had not yet come into being and Mahesris and Agarwals were then unknown." (pages 72 & 73)

"Lastly we have to speak of Sudras whose occupation, according to Hiuen Tsang was agriculture. In days preceding the Christion era, agriculture was the occupation af the Vaishyas, while menial service alone was left to the Sudra class. The spread of Bu-

dhist sentiment with its aversion to the taking of life must be held responsible for this change of occupation. ......Besides agriculturists there were many classes whose profession was labour of varied kinds and these classes were probably of mixed origin." (page 74)

As regards the existence of the socalled 'untouchables,' although Vaidya is wrong in assigning their appearence to the Vedic period, as we shall presently try to show, yet it appears they were not unknown in the time of Hiuen Tsang's visit. He says—"Butchers, fishermen, public performers (probably nats etc,) executioners and scavengers have their habitations marked by a distinguishing sign. They are forced to live outside the city and they sneak along on the left when going about in the hamlets." To this Vaidya adds—"These depressed classes were probably composed of the lowest dregs of the Dravidion races having filthy habits and living on carrion but in the Panjab and Rajputana a mixture of the Aryan race even among these was prominently discovered at the census of 1901 when anthropometric measurements were taken by Sir H. Risley. The Chamars and Chuharas of the Punjab are found to

be distinctly Aryan in type and possibly these have been degraded solely in consequence of their profession in Buddhistic times before the period of which we are treating, or, as the Smritis declare, the progeny of PRATILOMA marriages especially of Brahmin women with Sudra husbands, though they must have been rare, must have joined the ranks of the Chandalas and thus infused Aryan blood in their veins." (page 75)

To SUM UP—Up to the death of Emperor Harsha foriegners had not got any permanent foothold on the Indian soil, foriegn invasions had been frequently beaten back and if partially succesful for a time were obliged ultimately to beat retreat, there was no non-Aryan community in residence and if any non-Aryans came they were absorbed by the Hindu community, there were only three upper castes i, e. Brahmans, Kshatriyas and Vaishyas among whom no subcastes then existed, intermarriages among these principal castes were of frequent occurrence, among the Sudras there were probably subcastes according to the different services which they rendered and lastly there were the socalled untouchables or Panchamas who were forced to live outside the habitations.

Then early marriage was unknown and therefore enforced widowhood did not apparently tell upon the peace of the Hindu society. And when any hard case of widowhood accurred, as that of Rajyashri. there was the Buddhist Vehara ready to give asylum to the disconsolate widow among the order of nuns. The condition of the Hindu woman of Harsha's time was not deplorable like her sister of the present age. But there was one exception. The monogany of Ramraj was rather the exception than the rule among Kshatriya princes. The harems ofHindu kings consisted of a number of wives and a still larger number of concubines and courtesans, and widows of kings, conquered and slain in battle, appear to have been reduced to the condition of servitude. As widow remarriage was not allowed such woman in the family of the conqueror, might have also been reduced to the condition of concubine. It is no wonder that such woman often preferred death to servitude and immolated themselves at the funeral pyres of their husbands or burnt themselves, independently to death.

"With these exceptions the condition of woman appear to have been generally very good. They were well treated and well educated. Rajyashri was well

versed in various kalas and shastras and was a learned lady." (Vaidya page 96)

The funeral customs as described by the writers of the period show that although Brahmans were feasted and the paraphernalia of royalty were given away to them in alms, yet all this was done 'not because they would be of use to his soul in its progress across the river of the dead in the YAMLOKA,* but because their sight gave impetus to grief.' (ibid page 98)

Only recently (during Nomember 1924) presiding at the Sanatan Dharma Confrence at Rawalpindi the Vateran Sanatanist leader Pt. M. M. Malaviya said that food givin to Brahmans at Shraddh does not reach the ancestors but was given in commemoration of their may virtues.

Such, in brief, was the Social condition of the Hindus towards the latter half of the seventh centuryof the Vikram era when the downfall of the great nation began. And it was the change in the political mentality and condition of the people that made it fall an easy pray to the attack of the foriegner and to change its social customs to the worse, on account of the

servile position to which it had been reduced by the foriegn conquest.

In the following pages an attempt has been made to describe the history of the Hindu decline and to trace the causes which led to its present deplorable downfall. As a corollary an attempt has been made to show the way to the nation's emancipation.

The Kurukshetra Gurukula
4th. Mangser 1981 Vik.
(20th November 1924 A.D.)

SHRADDHANANDA SANYASI

THE HINDUS—A DYING RACE.

It was in February 1912, while standing in the spacious hall of the Aryasamaj in Calcutta, that a Bengali gentleman, dressed in European habits, was introduced, as Colonel U. Mukerji of the I. M. S; to me. His dress at first prejudiced me against him, but when he spoke to me of the pamphlet on which he was engaged and worked out mathematically how withen the next 420 years the Indo-Aryan race would be wiped off the face of the earth unless steps were taken to save it, I learnt to respect his patriotism and resolved mentally that I would never be led away by mere appearence in judging of the worth of a man in future.

Colonel Mukerji read out to me the following extract from 'Census of India report' for 1911, vol I, page 122:—

"In the whole of India the proportion of Hindus to the total population has fallen in 30 years from 74 to 69 percent, but this is partly due to the inclusion at each succeeding Census of new areas in which Hindus, if they are found at all, are a minority" I

agreed with Colonel Mukerji in holding that the addition of new areas was immaterial when we had to consider the actual decline of Hindus in number throughout the whole continent of India. This did Colonel Mukerji workout the problem :—

Taking 5 per cent to be the actual proportion of the decline of Hindus within thirty years, their present number of 69 per cent will be swallowed up within 14×30=420 years, if no efforts were made to put a stop to the present decline. I was impressed with the facts placed by Colonel Mukerji before me and as I was already interested in the work of re-conversion of Hindus from Muhammadanism and Christianity I began a special study of the subject. For full thirteen years after that I remained a mere student of statistics, but in the beginning of the year 1923 A.D. I threw myself heart and soul into the movement of protection and progress of my people and the time has come for me to give to the thinking portion of my countrymen the result of my cogitation and experience.

THE CAUSES OF DECLINE IN NUMBER.

The causes of the decline of Hindus in numbers are manysided, a few of which are enumerated by the census Director of 1911. He produces a table giving percentage of Muhammadans in the principal provinces as followes:—

N. W. Frontier province,	.. 93 p.c.
Baluchistan	.. 91 "
Punjab	.. 55 "
United Bengal ..	.. 53 "
Assam	.. 28 "
Bombay	.. 20 "
U. P. of Agra and Oudh,	.. 14 "
Behar and Orissa ..	.. 10 "
Berar and C. P. ..	.. 4 "
Burmah	.. 3·5 "

and then he proceeds:—

" Bengal contributes 24 millions or 36 per cent to the total number of Muhammadans in India. They are found chieffly in the Eastern and Northern Districts. In this tract there was a vigorious and highly

successful propaganda in the days of the Pathan Kings of Bengal. The inhabitants had never been fully Hinduised, and at the time of the first Muhamadan invasions most of them probably professed a debased form of Buddhism. They were spurned by the high class Hindus as unclean and so listened readily to the preachings of the Mullahs who proclaimed that all men are equal in the sight of Allah, backed as it often was by a varrying amount of compulsion.

"Another less notable exception is found in Malabar, where the Mappillas are the descendents of local converts, the earliest of whom were made by the Arabs who began to frequent the coast in the 8th century. A certain number of new converts are still being made.

" It should be added that even in Northern India the Muhammadan population is by no means wholly of foreign origin. Of the 12 million followers of Islam in the Punjab, 10 millions showed by the caste entry (such as Rajputs, Jat, Arain, Gujar, Mochi, Turkhan, and Teli) that they were originally Hindus. The number who described themselves as belonging to foreign races such as Pathan, Biloch, Sheikh,

Saiyad and Moghal was less than 2 millions, and some even of these have very little foreign blood in their veins." (page 128) Again speaking of the rise in population of the last decade (i.e.) from 1901 to 1911 A. D., the census director proceeds in para 172:—

"The number of Muhammadans has risen during the decade by 6·7 per cent as compared with only 5 P. C. in the case of Hindus. There is a small but continuous accession of converts from Hinduism and other religions, but the main reason for the relatively more rapid growth of the followers of the Prophet is that they are more prolific. This may possibly be due to their more nourishing dietery, but the main reason is that their social customs are more favourable to a high birth rate them those of the Hindus. They have fewer marriage restrictions, early marriage is uncommon and widows remarry more freely.

"The greater reproductive capacity of the Muhammadans is shown by the fact that the proportion of married females to the total number of females aged 15—40 exceeds corresponding proportion for Hindus. The result is that Muhammadans have 37 childrens aged 0—5 to every person aged 15—40 while the Hindus have only 33. Since 1881 the number of

Muhammadans in the areas then enumerated has risen by 26·4 per cent while the corresponding increase for Hindus is only 15·1 per cent."

Writing on the comparative increase of the two communities in Burmah the census report proceeds in para 173:—

" We have seen that in Burmah the Hindu settlers have a tendency to become absorbed in the Buddhist population arround them, but this is not so with the Muhammadans. There are scattered communities of Muhammadans who have been settled in Burmah for several generations and still retain their faith unimpaired. When a Muhammadan marries a Burmese wife he brings up his children in his own religion. The offsprings of these mixed marriages are known as Zerbadis."

I have given this somewhat lengthy extract from the census of India report for 1911, because that report has dealt in lengthy detail with all the causes that have led to change for the worse among the Hindus. I shall now try to take up one by one the causes of Hindu deterioration and will examine the remedies which Hindu reformers have from time to time tried to apply for the amelioration and revivification of the race

At the end I will give a history of the "Hindu Sangathan" movement from its very inception leading to the organization of the present "Hindu Mahasabha" and will deal with the remedies proposed by it for organizing and strengthening the Hindu body politique.

THE FIRST CAUSE.

CONVERSION TO OTHER RELIGIOUS FAITHS.

I have already said in introducing the present subject to my readers that up to the death of Emperor Harsha, which event occured in the beginning of the eighth century of the Vikram era, (about middle of the seventh century of the Christian era), there was no non-Aryan community in evidence and if any non-Aryans came they were absorbed by the new Hindu Community, which had arisen over the ashes of the Buddhistic organization. But after the death of Harsha foreigners began to join on permanent footing in India through the enthusiastic proselytirzing spirit of Muhammadanism.

In the beginning of the eighth century of Vikram era, there was a revolution in Sindh. Sindh was ruled by a Shudra King named Sahsi who died, about 707 Vik. era, without issue. His kingdom was seized by his Brahmin minister Chacha who married the widowed queen of his master. Chacha carried his arms to Iskania, Babia, Multan and Korur on one side and crossing Mekran on the other conquered the King of Siwistan. Chacha was a bigotted Hindu and compelled the Lohana Buddhists to submit. He imposed degrading social rules upon Lohanas and Jats, because they claimed to be Kshatriyas. "As Hinduism now gathered strength, Hindu society began to confirm each caste in the status which it held by its practices. Both (Lohanas and Jats) appear to have practised widow remarriage which was repugnant to the otherdox Hindu and the rigid Kshatriyas who did not practise it and this was a further reason in the confirmation of Lohanas as Vaishyas and the Jats as Sudras. These two races have still kept up their martial instinct but the historian cannot but observe that the gathering of strength by Hindu Orthodoxy led to the demartializing of certain races which had an unfavourable influence on the future course of events." (Vaidya pages 165, 166.)

MUSLIM CONVERSIONS BY FORCE

As Sindh was an easy target for foreign invasion of India, several abortive attempts were made by Arab Musulmans to conquer it. At last, when Iran had been conquered, the invasion of Sindh was facilitated. A good pretext also offered itself. The Indus delta was infested by robbers. They attacked Ceylon Muhammadan pilgrims, looted their valuable treasures and imprisoned the men and women pilgrims. Dahar, son of Chacha (the then King of Sindh), received a remonstrance but disclaimed responsibility for robbers, heinous crime. On this Hajjaj ruler of Iran sent his son-in-law, Muhammed Qasim, to fight with the infidels of Sindh. Debal was taken by storm. The result is graphically described by historians on the authority of Chachanama, the work of an Arab Musulman historian. All the male population of the town was massacred. The people stood aghast and prayed for mercy; but Muhammad Qasim said, he had no order to shew mercy. When Muhammad Quasim came to the temple whose tower had been thrown down, he found 700 beautiful females under the protection of Buddha "who were of course, made slaves."

The temple was probably a Buddhist female Vihara. Debal was mostly Buddhist. The governor was also a Buddhist and called in the Chachanama Jahin Budha ....Muhammed Qasim had already granted pardon to certain persons who had promised to show the imprisoned Muhammadan male and female prisoners. These men were spared on bringing out the prisoners and also a Hindu officer who had charge of them for having treated them kindly during their confinement. What a great difference between the cruel treatment of prisoners by Muhammadans and their kind treatment by Buddhists !!! That officer, however, had to become Muhammadan. ....

" Such was the terrible beginning of the eventual conquest of India by the Muhammadans, Debal being its first victim. The male population was mostly massacred, the town was completely plundered, many willing and unwilling people were converted, and beautiful females were carried away into capturity. ....Neru, the next city,........submitted without fighting....The Buddhist governor tendered his allegiance. He also gave plentiful to the army. Neru was therefore spared. (But) Muhammed Qasim entered the town and built a mosque in place of a temple

and made arrangements for the government of the place." (Vaidya pages 171 & 172).

Siwistan was next invaded. Its ruler was Vatsraj, a cousin of King Dahar. He resolved to fight, but the Buddhist citizens turned traitors to save their skin and opened the gates. Vatsraj unable to hold the fort fled with his army. Muhammad Qasim entered the fort and plundered the town except the Samani (Buddhist) party.

Then traitors arose like mushrooms of which Moka Bassaya was the chief. Dahar and his son fought bravely and performed progidies of volour in the last field of battle as testified by the Arabs themselves. The contest was terrible, but, at the end the superior weapons of the Arabs won. Besides enormous plunders, thousands of females were made slaves amongst whom was a wife of Dahar and several daughters of princes and Ranas and a neice of Dahar. They were sent, of course, to the Khalifa with the exception of Ladi, Dahars' wife, whom Muhammed Qasim ransomed and married. Dahar's another queen, Bai by name, remained on Raor with 15,000 warriors, and opposed Qasim. But finding that she could not escape the clutches of those chandals and cow eaters she and many other Rajput-women

entered a house, set fire to it and were burnt to death.

" The Indians, no doubt fought among themselves in former times and, even, sometimes appropriated the women of the conquered princes. But there was no compulsion in these cases. If they refused to be wives and concubines of the victors they remained as servants and were even allowed to go away as Buddhist nuns or other recluses. And there was no loss of religion or of caste. But with the Muhammadan conquerers the case was entirely different. Women were forcibly appropriated by them as wives or as concubines or as slaves and were also forcibly converted." Raor was taken and plundered. The fighting people were massacred and the women enslaved. Altogether there were, it is said in the Chachanama, " 60,000 slaves including many beautiful women of princely familes." These were, like the plunder, divided between the government and the soldiers. (Vaidya pages 180 & 181).

" Brahmanabad fell in the usual way. The merchants and other nonfighting people threw themselves at the mercy of Muhammed Qasim and opned the gates. The city was immediately taken possession of, the merchants were spared (i.e. not massacred) the warriors were slaughtered and the city was plundered.

Women slaves were captured, among them two virgin daughters of Dahar who were sent to the Khalifa with the fifth royal share of plunder." (Vaidya page 182.)

"These virgin daughters of Dahar deceived the Khalifa by saying that they had been violated by Qasim, before they were sent to the Commander of the Faithful. Qasim was commanded to put himself, wherever he might be, in raw leather immediately and come back to the Khalifa." Muhammed Qasim literally obeyed the order and when his body reached Baghdad sewn in fresh hide, his corpse was taken out and the virgin daughters of Dahar considered themselves revenged."

The Muhammadans were firmly established in Sindh but the tide of Muhammadan conquest, and its consequent atrocities and forcible conversions, was to stop here for three hundered years or more.

After this long lull in India, Mahmud ascended the throne of Ghazni, at the death of his father, in 997 A. D. He had "heard accounts of the wealth and splendour of the countries to the east of his frontier, and had made a vow that, if blassed with

tranquility, he would turn his arms against the idolators of Hindustan, extirpate idolatry from that country, and introduce, in its stead, the worship of the one true God........In the month of August 1001 A. D., he marched from Ghazni to Peshawar." (Latif's Punjab page 80) Jaipal Raja of Lahore, opposed him but was defeated, 5,000 of his men being slain and plunders amounting to lakhs being obtained by the victors.

In his second invasion Mahmood carried away a large number of slaves with 280 elephants and other booties. This was in 1004 A. D.

In 1005 Mahmood returned to India and conquered Multan, obtained promise of 20,000 gold dirhems as annual tribute and went back to his capital.

In 1006 Mahmud again invaded India for the fourth time but after chastising Sewakpal, a convert from Hinduism, who had appostised, and making him a prisoner for life and obtaining 4 lakhs of dirhems as penalties left for his Kingdom.

The sixth invasion occured in 1908. A long coalition army of the Hindus assembled in the passes of Peshawar where they were joined by 30,000 Ghakkors

a powerful hill tribe of the Punjab. The Muslim army was at first routed by the Ghakkars, 5,000 being slain. But they rallied and the Hindu army was routed and great numbers were slain.

It was then for the first time that Mahmud felt the passion for propagating Islam in India. He marched against the sacred town of Nagarkot (present Kangra) broke the Hindu idols and levelled their temples with the ground."

In the seventh invasion (A. D. 1013) Mahmud "plundered Kashmir of all its great wealth, and, having compelled the inhabitants to embrace the religion of the Prophet, returned to his capital with rich spoils."

Two years later he invaded India for the 8th time but returned unsuccessful from his expedition against Kashmir.

In the Spring of 1017 A. D. Mahmud invaded India for the ninth time. The Rajah of Kanauj sued for peace, Hardatt submitted. Mahwan was reduced, the Rajah of which place, after having slain his wife and children, killed himself. Mahmud "then set out for

the rich city of Mathura, consecrated to Krishna Basudeo and, meeting little opposition, gave it up to plunder. All the idols were broken, most of the temples were destroyed, and an enormous amount of gold and silver was carried away. Mahmud stayed at Kanauj for 20 days, during which time the city suffered greatly from fire and pillage." He returned to Ghazni laden with spoil and encumbred with captures."

During the tenth invation (in 1021 .A D.) the city of Lahore was sacked and Mahmud changed its name from Lahore to Mahmudpur.

The eleventh invasion (in 1023) resulted in the submission of some more Rajahs. Next year Mahmud came to India for the twelveth time, pledged to destroy the temple of Somnath, which was held in great veneration by the Hindus. In the way Mahmud sacked Ajmere and after reducing other fortresses, he reached Somnath by rapid marches. "The fortress of the temple was strongly defended by the Rajpoots, and for three successive days the assault of the Mahomedans was repulsed with great loss. Mahmud at length leaped from his horse, and, prostrating himself on the ground, implored the help of God. Remounting........ he cheered the troops on with such enthusiasm that

they stormed the fortress and laid 5000 of the garrison dead at their feet." Those embarked in boats to save themselves were drowned. Then entering the temple Mahmud struck off the nose of the idol. "He then ordered two pieces of the idol to be taken to Ghazani, one to be thrown on the threshold of the grand mosque and the other at the Court door of his own palace. Two more pieces were at the same time to be sent to Mecca and Medina." The image was broken in pieces and precious stones worth Crores of rupees taken away with other booty.

The 13th and lost invation of Mahmud was directed in 1027, against the Jat tribes of Indus, who were reduced.

It appears from a perusal of the History of Mahmud Ghaznavi, that his invasions were more with the purpose of plunder rather than forcible conversions, yet the thousands of captive males and female taken into slavery were a dead loss to the Hindu community and a source of future hinderance to natural increase in numbers.

If we refer to original Muhammadan historians there is ample material for holding that force played

a principal part in the conversion of Hindus to Islam but leaving these and their English translators aside I would content myself by quoting from Dr. P. W. Arnold's work "The Preaching of Islam" because he is well known for his partiality to the Muhammdan faith.

He begins with the assertion that "Among the 66 millions Indian Musalmans there are vast numbers of converts and descendants of converts, in whose conversion force played no part and the only influences at work were the teaching and persuasion of peaceful missionaries" but after offering an unconvincing apologia for the above assertain he is forced to admit, though reluctantly, that among the invaders, though unaccompnied by missionaries or preachers "To many of them their invasion of India appeared in the light of a holy war. Such was evidently the thought in the minds of Mahmud of Ghazni and Timur. The latter after his capture of Delhi writes, as follows, in his autobiography:—"I had been at Delhi 15 days, which time I passed in pleasure and enjoyment, holding royal courts and giving great feasts. I then reflected that I had come to Hindustan to war against infidels, and my enterprise had been as blessed that wherever I had gone I had been victorious. I had

triumphed over my adversaries, I had put to death some lacs of infidels and idoletors, and I had stained my sword with the blood of the enemies of the faith. Now this crowning victory had been won, and I felt that I ought not to indulge in ease, but rather to exert myself in warring against the infidels of Hindustan.'. (page 256)

Again—"It is true that the offer of Islam was generally made to the unbelieving Hindus before any attack made up-on them. Fear occassionally dictated a timely acceptance of such offers and led to conversions which, in the earliest days of the Muhmmadan invasion atleast, were generally short-lived........" (ibid) Speaking of the campaign against Hardatt Rai of Bulandshahr, the Secretary of Mahmud of Ghazna says:—" Atlength Mahmud arrived at the fort of Bavla (old name of Bulandsahr) in the country of Hardat, who was of the Rais that is 'Kings' in the Hindu language. When Hardat heard of this invasion by the protected warriors of God, who advanced like waves of the sea, with the angels around them on all sides, he became greatly agitated, his steps trembled, and he feared for his life, which was forfeited under the law of God. So he reflected that

his safety would best be secured by conforming to the religion of Islam, since God's sword was drawn from the scabbard "and the whip of punishment was up-lifted." He came forth, therefore, with ten thousand men, who all proclaimed their anxiety for conversion and their rejection of idols." (page 257).

If this is not forcible conversion, then it would be idle to search for forcible conversion in Islam. I would now give some quotations from Arnold's book which will tell their own story.

(1) "The Ghakkars, a barbarous people in the mountainous districts of the North of the Punjab, who gave the early invaders much trouble, are said to have been converted through the influence of Muham-mad Ghori at the end of the 12th century" (page258)

(2) "According to Ibn-Batutah, the Khillji's off-ered some encouragement to conversion by making it a custom to have the new convert presented to the Sultan, who clad him in a robe of honour and gave him a collor and bracelets of gold, of a value propor-tionate to his rank...... Firozshah Tuglaq says in his autobiography—' I encouraged my infidel subjects to embrace the religion of the Prophet and I proclaimed that every one who repeated the creed and be-came a Musalman should be exempt from the Jaziah

or poll tax. Information of this came to the ears of the people at large and great numbers of Hindus presented themselves, and were admitted to the honour of Islam. Thus they came forword day by day from every quarter, and, adopting the faith, were exonerated from the Jiziah and were favoured with presents and honours." (page 250) This method of proselytization is still followed in several principal Muslim states in India.

(3) Official pressure is said never to have been more persistently brought to bear upon the Hindus than in the reign of Aurangzeb. In the eastern districts of the Punjab, there are many castes in which the ancestor of the Musalman branch of the village community is said to have changed his religion "In order to save the land of the village." In Gurgoan, near Delhi, there is a family of Hindu Baniyas who still bear the title of Shaykh (which is commonly adopted by converted Hindus) because one of the members of the family, whose line is now extinct, became a convert in order to save the family property from confiscation. Many Rajpoot land-owners, in the Cawnpore district, were compelled to embrace Islam for the same reason. (The Dikhit family of Musalman branch is one examlple and another is that of

Nonmuslim cultivators who changed religion in the reign of Aurangzeb on account of Muslim persecution and sometimes to enable them to retain their rights when unable to pay revenue.) In other cases the ancestor is said to have been carried as a prisoner or hostage to Delhi and there forcibly circumcised and converted ....It is established "without doubt" that forced conversions have been made by Muhammadan rulers, and it seems probable that Aurangezb's well-known zeal on behalf of his faith has caused many families of Northern India to attribute their change of faith to this, the most easily assignable cause. Similarly in the Deccan, Aurangzeb shares with Haydor Ali and Tipu Sultan the reputation of having forcibly converted sundry families and sections of the population (pages 160 & 161)

(4) Tipu Sultan proclaimed that if Hindus of South would not abolish polyandry he would march against them. This stirred up a revolt in Malabar and Tipu marched with an army of more than twenty thousand and issued general orders that " every being in the district, without distinction, should be honoured with Islam, that the houses of such as fled to avoid that honour should be burned, and they should be traced to their lurking places, and " that all

means of truth and falsehood, force or fraud should be employed to effect their Universal conversion" Thousands of Hindus were accordinlgly circumcized and made to eat beef........(page 262).

(5) Until recently there were some strange survivals of a........futile false conversion, noticeable in certain customs of a Hindu sect called the Bishnois, the principal tenent of whose faith is the renunciation of all Hindu dieties except Vishnu. They used recently to bury their dead, instead of burning them, to adopt Gulam Muhammed and other Muhammadan names, and use the Muslim form of salutation. They explained their adoption of these Muhammadan customs by saying that having once slain a Qadi, who had interfered with their rite of widow-burning, they had compounded the offence by embracing Islam. They have now, however, renounced these practices in favour of Hindu customs." (Pages 262 & 263).

These Bishnois lived in Bijnour and adjoining districts and were reconverted to their ancient Aryan faith by Aryan preachers.

(6) Motives of self-interest often played principal part in the conversion of Hindus to Islam. "Many Rajputs became converts in this way, and their descendents are to this day to be found among the landed

Aristocracy. The most important perhaps among these is the Musalman branch of the great Bachgoti clan, the head of which is the premier Muhammadan noble of Oudh. According to one tradition their ancestor Tilok chand was taken prisoner by the Emperor Babar, and to regain his liberty adopted the faith of Islam; but another legend places his conversion in the reign of Hamayun. This prince having heard of the marvellous beauty of Tiok chands' wife had her carried off while she was at a fair." She was however, released and in gratitude Tilok chand and his wife embraced Islam. This second legend, on the very face of it, appears absurd.

"In the district of Bulandshahar, a large Muslim family, which is known as the Lalkhani Pathans, still retain its old Hindu titles and family customs of marriage, while Hindu branches of the clan still exist side of it. In the Mirzapur district, the Gaharwar Rajputs, who are now Muslims, still retain in all domestic matters Hindu laws and customs and prefix a Hindu honorific little to their Muhammadan names." (Page 260).

The above facts are taken from a European writer who beats even Muslim original historians in his partiality towards the Muhammadans of India. But if

we believe Ferishta, the acknowledged trustworthy historian of Muhammadan India, worse things are believed about the religious bigotry and fanaticism of those Muslim Emperors who preceded Babar and his Mughal descendents. A few examples will not be out of place here.

(7) Shams-ud-din Altamash reduced the Hindu fort of Bhilsa, in 1231, A. D., and destroyed a magnificent temple dedicated to Mahakali. The images of Vikramaditya and Mahakali, which adorned the temple, were conveyed to Delhi and "broken at the door of the" great mosque. (Page 234, translated by John Bright.)

(8) Ghias-ud-deen Balban made it a rule never to place any Hindu in a situation of trust or power lest the race should employ its delegated authority to the destruction of Muhammadans."

There should be no complaint about this because the British treat the Hindusthanees (Hindus and Muslims alike) with like mistrust.

(9) Alauddin Khilji asked his Qazi............ "From what description of Hindus is it lawful to exact obedience and tribute."

The answer was...." It is lawful to exact obedience and tribute from all infidels and they only can

be considered obedient who pay the poll-tex and tribute without demur even if it should be obtained by force; for according to one law of the Prophet it is written regarding infidels.... "Tax them to the extent they can pay, or utterly destroy them." The learned of the faith have also enjoined the followers of Islam "to slay them or convert them to the faith,' a maximum conveyed, in the words of the Prophet himself. The Imam Haneef, however, subsequently considers that the poll-tax or as heavy a tribute imposed upon them as they can bear, may be substituted for death and he has, accordingly, forbidden that their blood should be "needlessly" spilt. So that it is commanded that the Jazyah (poll-tax) and Khiraj (tribute) should be extracted to the uttermost farthing from them, in order that the punishment may proximate, as nearly as possible to death." The King smiled and said. ..you may perceive that without reading learned books I am in the habit of putting in practice, of my own accord, that which have been enjoined by the Prophet."

And history records how this Khilji Empreor executed the law, laid down by his prophet, to the very letter—through his bloody general Malik Kafoor.

(8) Attacking Nagorkot Feroz Tughlaq broke

the idols and mixing the fragments with pieces of cows' flesh, filled bags with them to be tied around the necks of Brahmins, who were then paraded through the camp. In this way they were honoured by the message of Islam.

(9) The reign of Sikander Lodi is famous for many deeds of cruelty and violence. A Brahmin who maintained "that the religion of the Muslims and Hindus, if acted on with sincerity, were equally acceptable to God" was arraigned before the Sultan who handed him over to Qazi Peeola ond shaykh Badr for opinion who differed about the Fatwa to be promulgated. Then twelve divines were assembled who arranged the point with the Brahmin. Failing to convince or silence him the learned Muslim divines gave the Fatwah that unless the infidel renounced his error and adopted the Muhammadan religion, he ought to suffer death. The Hindu refusing to apostate was accordingly executed.

In 1504 A.D. Sikandar Lodi, having taken Mundril, destroyed the Hindu temples and caused mosques to be built in their stead.

In 1506 Sikandar conquered Hanwant-nagar, put o sword the Raj garrison and destroyed Hindu temples, building mosques in their stead. In 1507 he remained

six months at Nurwar breaking down Hindu temples and building mosques. About Sikandar Lodi, Ferishta writes:—" He was firmly attached to the Muhammadan religion and made a point of destroying all Hindu temples. In the city of Mathura he caused Musjids and Bazar to be built opposite the bathing stairs leading to the river and ordered that no Hindu should be allowed to bathe there. He forbade barbers to shave the beards and heads of the inhabitants in order to prevent the Hindus following their usual practices at such pilgrimages. Before he ascended the throne, he had once a quarrel with a holy man who maintained that it was highly improper for a king to interfere with the religion of his subjects or to prevent them from bathing at places to which they had been accustomed to resort for ages. The prince (Sikandar) drew his sword and said " Do you maintain the propriety of Hindu religion."

I pause here, for a moment, and ask the reader to realize the immensity of the mischief done to the Hindu religion by the cruel bigotry of Muslim Emperors in India. Is it any wonder, then, that lakhs upon lakhs of Hindus were forced to be honoured by Islam and their descendents swelled to millions !!

CHRISTIAN CONVERSIONS BY FORCE.

The first Christian Missionaries who arrived in India and began proselytizing work in right earnest were the Jesuits. It were the Portuguese, among the Europeans, who first landed in South India under the guidance of Vasco de Gama, and occupied the whole Malabar Coasts. He met with some persons of the Christian faith there, but so much of heathenism was mixed up with their Christianity that the good Christian ruler of the time was shocked and sent Fraciscan workers in order that the true faith might be promulgated among his heathen subjects.

A vivid account of the Roman Catholic Christian missions in India is given by a German publicist, Theodor Griesinger by name, in his well-known work entitled-" The jesuits; a complete history." That comprehensive historic book was translated from German into English by A. J. Smith. M. D. and was published in 1892 by W. H. Allen and Co. publishers to the India office London. It is from that book that I shall give copious extracts.

"The Franciscans proved themselves to be but very ill adapted for this kind of work and showed that 'Conversion' or as it was more correctly expressed 'the mission to the heathen,' was not their 'forte,', although the Governor and viceroy (Alfonso Albnguerque) placed the bayonets of his military force entirely at their disposal........The Indians continued to be just the same as before, and to worship their gods according to the fashion of their fathers and ancestors; and although some few, through military compulsion, nominally became Papists, the great mass of the worshippers of Bramah (meaning Brahma) and Vishnu still shewed themselves to be as stiff necked as ever." page 86.

This state of things could not be tolerated for long and John iii of Portugal, who reigned from 1521 to 1557, was shocked at it and thought "that the inhabitants of his newly-acquired possessions, could not become good Portuguese subjects until they had prostrated themselves at the foot of the same cross before which the Portuguese knelt," Francis Xavier was the fittest person for this work, because, in him, that zeal for conversion overcame every other consideration. He came to India, strengthened with Papal briefs which gave him the position of the representative of the Pope of Rome for the whole of India,

with anthonty to claim all secular influence of the Portuguese officials in the Asiatic Colonies; lastly, in a third writing king John III, himself recommended him most earnestly to the chiefs, princes and governments from the cape of Good Hope to the Ganges."

Francis Xairer landed at Goa on the 6th of May 1542.........and although a royal equipage and princely residence were placed at his disposal by the governor of the city, his first care was to take himself at once to the hospital, in order there to nurse the sick himself, and to get his own means of support from the public alms. Little or nothing, however, was in this way done for his proper object" and therefore, Xavier sought the assistance of the bishop of that place. But another difficutly arose. "The stupid natives did not understand one single word of what Xavier chattered to them, and the Holy Ghost did not render him any assistance with the gift of tongues." page 88.

Then Xavier commenced a study of Hindustance, and at the same time founded the College of Holy Paul and........"by the aid of the vice-regal troops he pulled down the heathen temples in the neighbourhood of Goa, and appropriated their very considerable property for the use and benefit of the new College." (Page 89).

Next Xavier proceeded in his preaching tour throughout Malabar. "He took along with him a bell, armed with which he ran about the streets ringing it in broad mid-day, until he succeeded in drawing after him a troop of boys and others, attracted by curiosity, who greeted him with jears and laughter. When he had thus got together a considerable auditory, placing himself on some large stone, he forthwith began his sermon, which was delivered in the language of the country interladed with fragments of Latin, Spanish, Italian and French, to which he added much gesticulation with both hands and feet. He then finally produced a large cross, which he piously kissed, and required the crowd to do likewise, presenting each one who complied with a beautiful rosary, thousands of which he had brought from Portugal. This, however, was only the first part of his method. The second was much more effectual and consisted in pulling down, with the assistance of the Portuguese troops, which he called into requisition, the native temples, and breaking in pieces the idols found therein, not, however, without replacing them by Christian chapels with the image of the crucified Jesus, and erecting in the neighbourhood a handsome building constructed of bamboo canes, for the instruction of the young........far from making them

acquainted with the principles of Christianity, he merely contented himself in teaching them to say the Lord's prayer, along with the creed, and causing them to understand the same, as also to cross the arms with humility." (Pages 89 & 90).

These were accepted as converts, but the business went on too slowly and Xavier sent for more assistants from his general, the famous founder of Jesuitism—Ignatins Lyola. More than twenty were sent and Xavier was now able to carry on the work of conversion in a wholesale manner and during the next six years, in almost every place where the Porguese flag waved......he succeeded in establishing schools, small and large. The principal seminary however, was the college in Goa, into which immediately at the arrival of the assistants from Euorope, Xavier at once drove before him 120 sons of the Hindu gentry, by means of a military force, in order that they might he brought up in future for the purpose of converting their fellow countrymen; and there could be no question that the power of the Portuguese bayonets, and still more, the fear engendered by the same, contributed in no small degree to the great results......" (Page 91).

As regards those converted by such devices, "they could repeat the creed and......were taught to have

some sort of understanding of the matter, that they took part in processions, and could sing some hymns, and join in other external observances........" but when the Christian missionary withdrew from the place, the Brahmins had not the least difficulty in bringing the people back again to the religion in which they had been born and bred. This was now, indeed, an embarrassing dilemma and one of Xavier's companions, Auton Criminal, who had gained proselytes at Comorin, became so furious on that account against the Brahmins that he "presented them, with the most inhuman cruelties. They, however, in their despair, at once appealed for aid against this criminal and his handful of soldiers obtained from the Governor of Goa.........to a tribe of people which had not as yet come under subjection to the Portuguese, the latter being, in fact, in point of numbers, in a very small minority. A battle thereupon ensued, in which all the Portugees, Criminal himself not excepted, were massacred. It was........(at this time) that the King of Condi, in Ceylon, was compelled by force of arms to receive the Cross, also was "Constrained by order of Xavier to be" baptized by whose directions also his lieuteuants and Governors of Provinces who offered any resistance to the baptismal ceremony were treatened with confiscation of their property. It was easy in this way to gain

over thousands daily to Christianity." (Page 91).

" Some time now elapsed before any other missionary attempted to shew himself. The Brahmins, however, did not by any means improve their position by their strenuous resistance, but, on the contrary, made it worse, for Francis Xavier took occassion on this account to institute in Goa a religious tribunal, after the pattern of the spanish Inquisition, over which he ruled without opposition, and being aided by the Portuguese arms, he proceeded, with the most frightful severity, against all those who offered any hinderance to the spread of Christianity, or who also dared to take, the baptised natives back again to their old idol-worship. In this way, then, innumerable Brahmins, and more particularly " the richest among them lost their lives by the executioner's hands, or, at least, were expelled from their country in order that their property might be seized for the benefit of the society.............. As a matter of course, the effiminate Hindus now pressed forword to have themselves leaptised, ' rather than make acquaintance with the prisons of the Inquisition, or run the risk of being roasted alive over a slow fire !..........' the consequence was that jesuit colleges sprang up in all suitable places, being enriched by the property of the slaughtered and banished heretics.

And still more numerous were the churches which were erected, as they no longer hesitated to destroy, with fire and sword, all the heathen temples which they were able to get at, and, indeed, it almost seemed as if the Jesuits had taken for their example the cruel conduct of Charles the great against the Saxons." (page 92)

It is useless to multiply instances of Christian cruelty. The whole Ecclisiastical history of Christendom is full of the havoc played by the followers of the Prince of Peace amongst humanity through Inquisition and the guillitone.

THE

SPREAD OF ISLAM BY OTHER MEANS THAN FORCE.

Our chief authority about the proselytiring work of Islam (Mr. T. W. Arnold) asserts that " there are vast numbers of converts or descendants of converts in whose conversion force played no part and the only influences at work were the teaching and persuasion of peaceful missionaries." The question is whether the teaching was open and the persuasion honest or the missionaries of Islam acted on the principle of end justifying means and took advantage of

the credulous superstition of those among whom they sojourned in order to undermine their faith in their ancestral religion. If the latter means were adopted the preachers of Islam cannot conscientiously congratulate themselves as Mr. Arnold would suggest. He says:—

" But though some Muhammadan rulers may have been more successful in forcing an acceptance of Islam on certain of their Hindu subjects....and whatever truth there may be in the assertion (by Sir Alfred C. Lyall in his Asiatic studies, page 236) that "it is impossible even to approach the religious side of the Muhammadan position in India without surveying first its political aspect, " we undoubtedly find that Islam has gained its greatest and most lasting missionary triumphs in times and places in which its political power has been weakest, as in Southern India and Eastern Bengal." (page 263)

Let us patiently examine the history of Muslim preaching and persuasion in Southern India, and the Deccan, in Sindh, Cutch and Gujrat and then pass on to Bengal with Mr. Arnold and see whether they stand the test of reason and justice.

Speaking of the settlement of a band of Muslim refugees in the eighth century in South India, and describing the friendly relations which existed between

these refugees and the tolerant Hindu rulers who placed no obstacles in the way of proselytization, the native converts receiving the same consideration and respect... even though they had belonged to the lowest grades of society' Arnold gives an account of the first Muhammadan conversion on the authority of Zayn-al-Din, a Muslim historian of the 16th century. A party of pilgrims while on their way to visit the footprint of Adam in Ceylon touched at Cranganore, to the Rajah of which place they expounded the tenets of Islam. On their way back from the pilgrimage the "Rajah secretly departed" with them in a ship bound for the coast of Arabia, leaving his kingdom in the hands of Viceroys. Here he remained for some time and was just about to return to his country, with the intention of erecting mosques there and spreading the faith of Islam, when he fell sick and died. On his death bed he solemnly enjoined on his companions not to abandon their proposed journey to Malabar, and to assist them in their labours he gave them letters of recommendation to his Viceroys, at the same time bidding them conecal the fact of his death." The Muslim historian then goes on to relate how mosques were built in several places.

The story is incredible because where was the necessity of secrecy in the Rajah's departure when the

administration was openly left in the hands of Viceroys. The fact appears to be that the Rajah left for a tour of Arabia, there he died, and the pious Muslim preachers forged his signature and deceived the Viceroys. Even Arnold says that there was no evidence of its historicity. So much for the first efforts at conversion of the Hindus. "The Zamorin of Calicut, who was one of the chief patrons of Arab trade, is said to have encouraged conversion to Ialam, in order to man the Arab ships on which he depended for his aggrandisement, and to have ordered that in every family of fishermen in his dominion one or more of the male members should be brought up as Muhammadans" These were call ed 'Mappilas'. "At the beginning of the 16th cen tury the Mappillas were estimated to have formed one-fifth of the population of Malabar, spoke the same language as the Hindus, and were only distinguished from them by their long beards and peculiar headdress."

So, it was the greed and selfishness of the Hindu ruler of Calicut, coupled with the Hindu superstition of touch-me-notism, which introduced Muhammadanism in Southern India and not the preaching and persuasion of Muslim missionaries. Arnold proceeds :—"But for the arrival of the Portuguese, the whole of this coast would have become Muhammadan, because

of the frequent conversions that took place and the powerful influence exercised by Muslim merchants from other parts of India, such as Gujrat and the Deccan and from Arabia and Persia." But did the Providential intervention of the Portuguese Christians save the Hindu population of Malabar ? It was just the case of "out of the frying pan into the fire" as the history of Christian missions in South India will amply bear witness to.

Hearing of the anxiety of the Zamorin ruler of Calicut to bring up a portion of his fishermen subjects as Muhammadans, Timurid Shah Rukh Bahadur sent Abdul Razzaq for pushing on the work of proselytisation there, but he "appears to have met with a cold reception, and after remaining there for about six months abandoned his original purposes" and went back to Khurasan.

Arnold then speaks of Nathur Shah who converted the Ravuttans of Trichnopoly and of Sayyad Ibrahim Shahid who was a militant hero, the descendents of whose son still enjoy the grant of land given to him. Shah Al-Hamid is also mentioned whose tomb in Nagore is still worshipped. The Dunde-Kulas were converted by Baba Fakhruddin, whose tomb exists at Penu Konda to this day. He is said to have engaged in a contest of miracle with a Hindu

priest. Both were tied in sacks filled with lime and thrown into tanks. "The Hindu priest never re-appeared but Baba Fakhruddin asserted the superiority of his faith by being miraculously transported to a hill outside the town. The Rajah thereupon became a Mussulman, and his example was followed by a large number of the inhabitants of the neighbourhood and the temple was turned into a mosque."

The wonder is that such miracles have become conspicuous by their absence at a time when a single such miracle might put a stop to all the bloodshed which disgraces the annals of modern India.

Arnold talks of Tiya untouchables and occassionally non-Brahmin Nairs and native Christians turning Muhammadans in Malabar, but at the same time he writes.—"So numerous have these conversions from Hinduism been that the tendency of the Muhammadans of the west as well as East Coast of Southern India has been to reversion to the Hindu or aboriginal type" and adds—

"In fact the Mappilas on the West Coast are said to be increasing so considerably through accessions from the lower class of Hindus, so as to render it possible that in a few years the whole of the lower races of the west coast may become Muhammadans." (Page 269.)

The above was written in 1913 and eight years after the Mappileas (i. e. non-muslim lower caste Hindus of Malabar), by forcibly circumcising and converting Hindu men and women to Islam at the point of the sword, shewed how the teachings of the Quran can turn peaceful law-abiding Hindus into begotted fiends, in no time.

No one could have conceived at the time. when the Zamorin of Calicat encouraged the conversion of his fisherman subjects to Islam, that they would one day try to exterminate Hinduism from Malabar.

In considering the spread of Islam in South India by socalled peaceful means the historian has to rest on doubtful traditions only. But we get reliable accounts, also, of the conversions of Hindus to Islam from some sources. Let me coutinue the story as given by Arnold, giving the names of half a dozen Muhammadan missionaries, who are said to have worked in South India from the 1304 A. D. to 1568 A. D. He proceeds:—

"Another missionary movement may be said roughly to centre round the city of Multan. This in the early days of the Arab Conquest was one of the outposts of Islam. (714) .... Duieng the three centuries of Arab rule there were "naturally " many

accessions to the faith of the Conquerors. Several Sindian Princes responded to the invitation of the Caliph Umar bin Abdul Aziz to embrace Islam. (One wonders if it was a mere invitation or a command-compiler), The people of Sawandari.........are spoken of by Al-Baladhuri as professing Islam in his time (one century later;) and the despatches of the conqueror frequently refer to the conversion of the unbelievers." (Page 272)

Of course Arnold calls all these conversions voluntary, but compulsion does not always consist of open threat of death.

Here is another example of conversion by persuasion—"Al-Baladhuri tells the following story of the conversion of a king of "Usayfan", a country between Kashmir and Multan and Kabul. The people of this country worshipped an idol for which they had built a temple. The son of the king fell sick, and he desired the priests of the temple to pray to the idol for the racovery of his son. They retired for a short time, and then returned saying. "We have prayed and our supplications have been accepted." But no long time passed before the youth died. Then the king attacked the temple, attacked and broke in pieces the idol and slew the priests.

He afterwords invited a party of Muhammadan traders, who made known to him the unity of God, whereupon he believed and became a Muslim." It does not transpure what connection the king had with Muslim traders before he broke the idol and slew the priests.

"A similar missionary influence was doubtless exercised by the nuemerous communities of Muslim merchants who carried their religion with them into the infidel cities of Hindustan" (Page 273)

" ....Abd-al-Qadir Jilani .... came to Sind in 1422, and after labouring there for ten years he succeeded in winning over to Islam 700 families of the Lohana caste, who followed the example of two of their number, by name Sundarji and Hansraj. These men had embraced Islam, after seeing some miracles performed by the saint, and on their conversion received the names of Adamji and Taj Muhammad. Under the leaderseip of the former, these people migrated to Cutch, where their numbers were increased by converts from among the Cutch, Lohanas.

" Sind was also the scene of the labours of Pir Sadr-ul-din, an Ismaili missionary who was head of the Khojah sect about the year 1430. In accordance

with the principles of accomodation practised by this sect, he took a Hindu name and made certain concessions to the religious beliefs of the Hindus whose conversion he sought to achieve, and introduced among them a book entitled Dasavtar (दशावतार) in which Ali was made out to be the tenth Avatar or incarnation of Vishnu; this book has been from the beginning the accepted scripture of the Khojah sect, and it is always read by the bedside of the dying and periodically at many festivals; it assumes the nine incarnations of Vishnu to be true as far as they go but to fall short of the perfect truth, and supplements this imperfect Vaishnav system by the cardinal doctrine of the Ismailians, the incarnation and coming manifestation of Ali. Further, he made out Brahma to be Muhammad, Vishnu to be Ali and Adam (to be) Siva. The first of Pir Sadr-al-din's converts were won in the villages and towns of Upper Sind..

" Pir Sadr-ul-din was not, however, the first of the Ismailian missionaries who came into India. He was preceded by Abdullah, a missionary sent from Yaman about 1067.........The second Ismaili missionary, Nur-ul-din, generally known by the Hindu name he adopted, Nur Satgur, was sent into India from Alamut, the stronghold of the grandmaster of the

Ismailis, and reached Gujrat in the reign of the Hindu King Siddharaj. He adopted a Hindu name but told the Muhammadans that his real name was Sayyid-saadat, he is said to have converted the Kanbis, Kharwas, Koris, low castes of Gujrat. As Nur Satgur is revered as the first missionary of the Khojahs, so is Abdullah believed by some to have been the founder of the sect of Bohrahs, a large and important community of Shias, mainly of Hindu origin, who are found in considerable numbers in the chief commercial centres of the Bombay Presidency. But others ascribe the honour of being the first Bohrha missionary to Mulla Ali, of whose proselytising methods the following account is given by the Shiah historian:— As the people of Gujrat in those days were infidels and accepted as their religious leader an old man whose teaching they blindly followed" Mullah Ali became his disciple and after mastering the books of the country, unfolded his faith to the old man, who became a Musulman. Some of his Hindu disciples followed his example. Then the chief minister was secretly converted. This intelligence was carried to the King who, in order to convince himself "one day, without giving previous notice, went to the minister's house and found him bowing his head in prayer and was with him. The minister recognized the purpose

of the King's visit and realized that his displeasure had been excited by suspicions aroused by his prayer, with its bowing and prostrations; " but the guidance of god and divine grace befitting the occasion," he said that he was watching a serpent in the corner of the room. When the King turned towards the corner of the room, by divine providence he saw a snake there, and accepted the minister's excuse and his mind was cleared of all suspecious. In the end the King also 'secretly' became a Musulman, but for reasons of state concealed his change of mind ...." (Pages 274 & 276).

Now, several questions arise on reading this fable. Why did the divine grace make the minister a liar and a hypocrite ? Instead of shewing to the deluded king a serpent in the corner, why did not Allah illuminate the king's mind with faith in Islam ? What induced the king to 'secretly become a Musulman' after being deceived by his minister? There appears to be more of the nature of Ismaili subterfuge than appears on the surface. But the chief reason is to be sought in the credulity and blind superstition of the Hindus of that period. It is needless to multiply examples of frand practised by Muhammadan missionaries for converting Hindus to Muhammadanism during the reign of the Muslim Emperors and

kings. My only purpose, in giving lengthy extracts from historians who are partial to the Muslims, was to shew that it was more credulty, superstition and intolerant tyranny of socalled higher caste Hindus, rather than any merit and appreciation of the faith, which drove millions of low castes into the fold of Muhammadanism. My point of view is indirectly supported even by Mr. Arnold, in the following passage:—

"The work of conversion has indeed been often very imperfect. Of many, nominally Muslims, it may be said that they are half Hindus, they observe caste rules, they join in Hindu festivals and practise numerous idolatrous ceremonies. In certain districts also.........large numbers of Muhammadans may be found who know nothing of their religion but its name; they have no mosques, nor do they observe the hours of prayer. This is specially the case among the Muhammadans of the villages or in parts of tde country where they are isolated from the mass of believers......" (Page 286)

THE SPREAD OF CHRISTIANITY BY MEANS OTHER THAN FORCE.

I have already given blood curdling accounts of the spread of Christianity by force, which, I believe, can well bear the palm in comparison with the most bigotted achievements of Khilji, Aurangzeb and Tipu Sultan. I now propose to shew from reliable authorities that in the field of fraud too, the Jesuit missionary does not fail in competition with his Muhammadan compeer. I shall give only a few quotations from Theodar Griesinger to emphasize my point.

"In East India, Xavier had completely paved the way for (the Christian missionaries), as in all places of any consequence which had become subject to the Portuguese, Jesuit establishments—by whatever name they were called, be it colleges, residences or missions—were founded, and it only remained to increase their number, as also to enlarge those already existing. For the son of Loyola it was always every where an easy matter to succeed in doing so, as, in the first place, the Portuguese governors, by order of

the King, played into their hands; and, as secondly, they could get the better of any opposition to their projects very easily with the assistance of the tribunals of the Inquisition, established by themselves. To increase, too, the number of missions was by no means difficult, as in every place, where the Portuguese or other Europeans despoilers had penetrated the Jesuit missionaries pressed forward, and, by very simple means, contrived to plant their feet firmly, as well as, to form Christian Communities.

" In what, then, did these simple means consist ?

" The mode was nothing else than this; these missionaries attired themselves as Indian priests or Brahmins, in order that........they might pass themselves off as natives........" (page 101).

" One of them, namely, Pater Constantino Beschi, who had most carefully studied the Hindu language as well as Sanskrit, imitated the customs and manner no less than the mode of life of the Brahmins so correctly that the people of the Deccan, where he for a long time resided, actually began to honour him as a saint—as a saint, however, be it well understood, in the heathen heaven; and, as he published, besides popular poems in the native language, he thus became celebrated throughout all lands......The ruler

of Deccan, in the belief that he was a true Brahmin, raised him to the first Court official and minister, and constantine Beschi did not trouble himself in the least to explain the mistake. On the contrary, the worthy Pater, hencefarth completely renouncing all Europeans customs and origin, attired in a fine oriental costume, appeared in public riding upon a richly —caprisoned horse, or carried in a palankeen by slaves, and always accompanied by a numerous escort on horseback, who cleared the way for the great man, proclainiug his going and coming at the same time with a flourish of trumpets. No one could have supposed that he was in reality a European, and much less a baptised Christian. A Jesuit, however, he still remained to the end of his days, and his companions of the order were not a little proud of him. A perfactly different character was presented in the very worthy Pater Barthelimi Acosta, the second example which I now bring to notice as he did not frequent the society of the great ones of the land, but rather contented himself with mixing among the very lowest dregs of the people; influenced, of course, by the same aim and object as that of Contantino Beschi, the prime minister and grand Vizier. He sought out, namely, the ill-famed

dwellings of the public dancing girls and courtesans and the huts of those called "Bayaders" being well aware that, always ready, at any day and hour, to sacrifice to the god of love, they thereby possessed great influenee over the male sex, and he thus found himself on the most intimate terms with them. He was in the habit of playing with them, as well as dancing and drinking with them, by which means he became their dearest friend and confident. The poor creatures were quite delighted with him, and desired nothing better than to become translated into heaven at the hands of him who made the matter so easy for them. One thing only stood in the way of their embracing the Christian religion, which was that they had been told that Christian priests condemned, as a sinful vice, the trade by which they lived, and consequently they delayed from hour to hour to receive the sacremert of baptism. What, then, did the worthy father do?

"He taught them that they might become Christians, and still, without committing sin, might continue to devote themselves to the God of love, provided they devoted a portion of their gains to the Christian church and at all events, did their best endeavour to convert those persons to whom they

were in the habit of yeilding their charms. By these and similar other ways, the Jesuits contrived to insinuate themselves everywhere throughout the whole extent of India, and, as long as the dominion of the Portuguese lasted they made themselves absolute masters of the soil; that is to say, they found themselves all alone at liberty to spoil the whole of the enormous territory,....... ..making proselytes, or founding Colleges and residences, as they were beloved almost beyond all measure' by the King of Portugal......" (Page 102 & 103)

In the July number of the "Theosophist" for 1886, after giving an abstract of the doings and proselytizing zeal of the Jesuits in India, the writer sums up the result of their efforts as follows :—

"At the time of Xavier's death, in 1552, there were more than two hundred Jesuits in various missions established on both coasts of India. Their chief seat was Goa. Here, in the space of a few years, they erected ten princely churches on the ruins of Hindu temples, many of which were razed to the ground; besides this, they founded religious schools for the young converts. But they were bad teachers of the Gospel. "Never was," says Dr. Thomas M'Crie, "the name of the blessed Jesus more grossly

prostituted than when applied to a society wnich is certainly the very opposite, in spirit and character, of Him who was 'meek and lowly.' The Jesuits may be said to have invented, for their own peculier use, an entirely new system of ethics. In place of the divine law, they prescribe, as the rule of their conduct, a 'blind obedience' to the will of their superiors, whom they are bound to recognise as 'standing in the place of God' and in fulfilling whose orders they are to have no more will of their own than a 'corpse, or an old man's staff'......As the instructors of youth, their solicitude has ever been less to enlarge the sphere of human knowledge than to keep out what might prove dangerous to clerical domination; they have confined their pupils to mere literary studies, which might amuse without disturbing a single prejudice of the dark ages. As missionaries, they have been much more industrious and successful in the manual labour of baptizing all nations than in teaching them the Gospel." They employed all methods to allure the Hindus and the Musulmans to embrace Christianity, and published tracts and books in Tamil and other languages. Such was the state of things when the great Emparor Akbar, desirous of inuiriqng into the nature of the Christian

faith, invited the Jesuits to his Court, about the year 1582, and asked them for the life of Christ. The crafty priests, thinking that the simple life would not attract and captivate his Oriental imagination, attempted to palm upon the sovereign a false life stuffed with fables, such as are found in the mythological books of the Hindus. But the trick lost the game! Akbar detected the fraud and dismissed them from his Court. Thus they used to conceal from the natives the essential peculiarities of the Gospal; they accommodated its doctrines to the most absurd notions of the populace. Nor was this all. They brought from Rome heads and skulls of false saints, and rumours were artfully spread abroad of prodigies and miracles wrought by these relics; images were moved by wires, which they pretended were miraculously moved by Heaven; a certain tomb at Meliapur, on the Coromandel Coast was fraudulently given out for the sepulchre of St. Thomas, in allusion to an ancient tradition that the Apostle crossed the Indus and penetrated into the south as far as the Carnatic, and there, after preaching the glad tidings, suffered martyrdom. With the bones of such saints they fought ludicrous combats with the devils, and thus deceived the eyes of illiterate men. A large volume would be required to contain an enmumeration of the innumerable frauds which these artful priests practised to delude the people of India."

SECOND CAUSE.
PERVERSION OF THE ARYAN SOCIAL POLITY (वर्ण व्यवस्था)

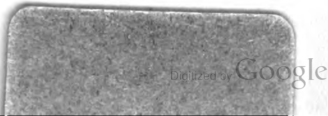
The Muslim social polity is only 14 centuries old, being based on the "Quran" and the Hadis (anecdotes of the life of Muhammad). The Christian Social Polity is a mixture of reformed Judaism and Paganism and is not older than 20 centuries. The Jews were still busy with their social construction under the guidance of Moses, about 35 centuries back, when the Aryan Social system had existed intact for millions of years and was about to fall from its high pedestal.

The Aryan social polity was based upon instructions laid down in the Vedas; and the Divine knowledge of the Vedas was believed by the Aryans to have existed from tne beginning of the world. Says Sir William Jones, the earliest Vedic Scholar among the English........ "We cannot refuse to the Vedas the honour of an antiquity the most distant." In his original work, the Bible in India, Louis Jacolliot, the Great French Jurist says:—"In point of anthenticity the Vedas have incontestible precedence our the most

ancient records. These holy books which, according to the Brahmins, contain the revealed word of God, were honoured in India long before Persia, Asia Minor, Egypt and Europe were colonised or inhabited." Again he goes on :—" India is the world's cradle: thence it is that the common mother in sending forth her children, even to the utmost west has, in unfading testimony of our origin bequeathed us the legacy of her language, her laws, her 'Morale,' her literature and her religion-Traversing Persia, Arabia, Egypt and even forcing their way to the cold and cloudy north far from the sunny soil of their birth, in vain they may forget their point of departure, their skin may remain brown or become white from contact with snows of the west, of the civilizations founded by them splendid kingdoms may fall and leave no trace behind but some few ruins of sculptured columns, new people may arise from the ashes of the first; new cities may flourish on the site of the old but time and ruin united fail to obliterate the ever legible stamp of origin...............The legislator Manou; whose anthenticity is incontestible, dates back more than three thousand years before Christian era; the Barhmans assign him a still more ancient epoch. What instruction for us, and what testimony almost

material, in favour of the oriental chronology, which, less ridiculous than ours (based on Biblical traditions) adopts, for the formation of this w0rld, an spoch more in harucony with science.................................
We shall presently see Egypt, Judea, Greece, Rome, all antiquity, in fact, copies Brahminical society in its castes, its theories, its religious opinion, and adopts its Brahmins, its priests, its levites as they had already adopted the language, legislation and philosophy of the ancient Vedic Society whence their ancestors had departed through the world to dessiminate the grand ideas of primitive revelation."

The primitive revelation of the Vedas could have been vouchsafed to mankind on the sacred spot which first came out of water, because after the vegetable Kingdom came into existence could life become possible on this planet of ours. The platean of Thibet was the first to come out of water and therefore the revelation of the Vedas was imparted to early humanity at that sacred soil. Mankind was then divided into the good or virtuous and the bad or vicious. The first were named 'Aryas' and the latter 'Dasyus' in the Veda itself. This was the only distinction: no distinction of race could then exist, because the entire humanity belonged to one race.



THE VEDIC SOCIAL POLITY.

The Vedas laid down the principle of social organism on the basis of natural laws. The Social organism was likened unto the iudividual organism and the various natural functions of individual organism were alloted to the four parts of which society was constituted. The head, the two arms, the thigh and the two feet were the emblems of the four varanas (वर्णाः) into which human society was divided. Treating Society as one organism, the question is asked as to the ways in which its organization is to be explained. The 11th verse of the 31st Chapter of the Yajur Veda puts the question—

यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् । मुखं किमस्यासीत किंबाहू किमु रूपादा उच्येते ॥

"The question is asked in how many ways they describe the might and the attributes of this Virata (Personified humanity). What is the mouth, what are the arms, what the thighs and what the feet of this Virata 'Purusha.'

The answer comes in the 12th verse—

ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्य कृतः । ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो आयत ॥

The gist of the above 'mantram' is thus explained by Rishi Dayananda.....

" The Brahmana is said to be produced from the mouth of the 'Purusha' i.e., from the first and the foremost qualities, such as knowledge &c., and such acts as truthful speech and the vocation of teacher and preacher. He made Kshatriyas and ordained them to possess the qualities of strength and valour, etc. The qualities of agriculture and trade and commerce are of the middlemost order. The Vaishya or trader was produced from those qualities by God's command. The Shudra, whose differentiating attribute is the service of and dependence on others, was produced from qualities of the lowest order such as dullness of intellect, etc.

This division of human Society into four component parts was designated by the compound word वर्णव्यवस्था ('Varna Vyavastha'). 'Vyavastha' means arrangement, organization and 'Varna,' according to Vedic canon of interpretation, is explained in chapter II, subsection III of Nirukta as follows :—

" The word वर्ण is derived from the root वृ (vri) 'to choose, to appoint' It therefore means 'one to be chosen,' 'worthy of choice,' or that to which

one is appointed or elected with due regard to his गुण कर्म (attributes and works)."

In Bhagavad Gita Bhagvan Krishna says—चातुर्वर्ण मया सृष्टा गुण कर्म विभागशः. It is attributes and works, quality and action, charecter and conduct which determined the 'Varna' among the ancient Aryans. Mere birth had no standing in determining the position a man was to hold in society. What do the metaphorial verses of the Yajur Veda mean by comparing the Social organism or body politic to individual human organism? The position of a Brahman in the body politic is that of the head in the human organism. What does the head stand for in the human organism? All the five organs of sense (of seeing, of hearing, of smell, of taste, of touch) are located in the head, the principal part of the body. All these organs of sense convey true knowledge through the mind to the intellect which guides the whole body. There is only one organ of action, namely speech, in this part of the body. Moreover all food, in order to sustain the body, passes through mouth and is ground down by teeth before it becomes fit to be digested. But strange to say the mouth sends the whole food to be digested for distribution throughout the body and keeps

nothing for itself. Hence, keeping the metaphor in view, a Brahman may be defined as one who is engaged, night and day, in the attainment of true knowledge, imparts the knowledge thus gained, through speech, to the whole body politic, gives leading ideas to society without any remuneration; in fact leads the whole human social organism. A Kshatriya may, likewise, be defined as one who is engaged in the duty of protecting the body politic from attacks of external enemies and internal criminals and in administering the affairs of the state. The Vaiskya may be defined as one who is engaged in developing the economic condition of society and ministrating to the physical wants of the body politic. And a Shudra may be defined as one whose duty it is to serve the other three 'Varnas.'

It is on this natural principle, inculcated by the Vcdas, that Manu (the first Jurist) and Bhagavan Krishna, in Gita, have laid down the duties of tke four 'Varnas' according to Guna Karma, qualifications and duties.

Who is a Brahmin?

"Studying and teaching, performing 'Yagnya' and assisting others in performing it, laying down

rules for and looking to the welfare of the world, giving alms and receiving gifts—these six are the duties of Brahmans."

MANU, I, 28.

"Serenity, self-restraint, austerity, purity, forgiveness and also uprightness, wisdom, knowledge, belief in God. These characteristics and accomplishments must be found in a person before he or she can be called a Brahman."

GITA, XVIII, 42.

Who is a Kshatriya?

"To protect people by the administration of perfect justice without fear or favour, to spend in furthering the cause of truth and justice and in advancing knowledge, to perform Yajnyas, to study Vedas and to shun the allurements of sexual gratification by perfect control of the senses are the six fold duties of a Kshatriya."

MANU, I, 89.

"Prowess, splendour, firmness, dexterity, and also not flying from battle, generosity, the nature of a ruler are the attributes of a Kshatriya."—Gita XVIII, 43.

Who is a Vaishya?

"To keep herds of cattle, breed, improve and multiply them, to spend money in serving the Brah-

mans and the Kshatriyas in the discharge of their several functions and in maintaing the Shudras, to perform 'Yagnyas', to study the Vedas and other Shastras, to lend money on interest and to cultivate land; these are the qualifications and duties of a Vaishya."—Manu I, 90.

Who is a Shudra ?

A Shudra may be said to be one who is incapable of acquiring knowledge, hence. "It behoves a 'Shudra' to earn his living by faithfully serving all these 'Varnas' without showing any disrespect, jealousy and conceit. This alone is a Shudras' qualification and duty."

MANU, I, 91.

To recapitulate—Whoever is a teacher of the young, a preacher of Dharma and a legislator, in fact one who can lead society aright and leads a life of purity and simplicity himself, is a Brrhman. By entrusting the affairs of the state to men who are Kshatriyas by nature, a country never suffers through misrule or mismanagement. If the Vaishyas of a state are men of faith and probity the economic condition of society will never suffer. And then, those who are devoid of knowledge will faithfully serve the

rest of the three Varnas. As long as this natural division of society prevailed in Aryavarta, the Aryas colonized the farthest corners of the world and gave their culture, civilization and their laws to the whole world.

This condition of affairs went on for millions of years. Five thousand years ago Adharma took the place of Dharma, the ancient organization of the Aryas was cut asunder by mutual jealousies and pride of the Kauravas and the Pandavas. It was prophetic vision to which Krishna gave utterance when addressing Arjuna, the great Yogi said :—"Man, musing on the objects of sense, concieveth attachment to these, from attachment ariseth desire, from desire anger comes forth, from anger proceedeth delusion confused memory, from confused memory destruction of intellect and from destruction of intellect he perishes."

As with individuals so with a nation—it is the desire for gratification of sensual passions which leads to destruction. In the plains of Kurukshetra the flower of Indian chivalry was extirpated and Brahmanhood became uncontrolled and reduced the other Varnas to servility. Instead of character and conduct determining the 'Varna' of a man, birth began to be considered the only determining factor. Gra-

dually the rigidity of caste became the order of the day and learned Brahmans became scarce. The system of Brahmacharya gradually died away because the Brahmans had no fear that their children would be degraded to the Shudra class if they were not properly educated. And when caste system became rigid no incentive remained for the lower classes to exert for qualifying themseves for a higher status. The pure Faith of the Vedas degenerated into blind faith and superstition, the adoration of the one without a second, the Father-Mother spirit of the Vedas, was usurped by a thousand and one fetish worships and the Brahman made himself the sole repository of spiritual knowledge. In nothern India, although caste system became rigid and was based on heridity, still the division of castes into four was recognized, but in the south, the entity of the Kshatriya and the Vaislya was blotted out and the whole community was divided into brahman and non-brahman.

Then sub-castes grew up like mushrooms. Idol worship and manworship had already given birth to 999 religious sects and as if this was not enough to disorganize the Hindu Samaj the principal castes were further sub-divided into 99,999 sub-castes, But disintegration, once begun downwards, is difficult to

step in the way. The subcastes too became exclusive. Every sect and every subcaste began to look down upon the other, and these who were politically down-trodden became abomination in the eyes of the so-called higher castes. Thus arose Untouchability in the North to which Unapproachability and Unseeability were added in the extreme South of India.

The socalled Panchamas.

Although neither the Veda nor the Shastras, up till the Mahabharat period, recognized a fifth 'Varna' the Untouchables and the Unapproachables began to be called Panchamas—Says the Mahabharata—

स्मृताश्च वर्णा चत्वारो पञ्चमो नाभि गम्यते ।

Thus was inangurated a social and economic tyranny unparalleled in the history of the world. About one third of the whole Hindu population is now treated as Panchma; and this number does not include those who are called Shudras in North India. In South all those who are not Brahmans are called non-brahman and are not considered entitled to Hindu religious rites. Even the Maharaja of Kolhapur, a lineal descendant of the Great Shivaji, is not considered entitled to Vedic 'Sanskaras' by the illitrate Brahman of the present age. Out of a population of 24 crores of Hindus (as I shall show further

on) only 1,42,54,991 are Brahmans and of the rest, barring three crores and a half, who might be reckoned among the higher castes, all are treated by the Brahman as 'Shudras'. And Manu says that a country obssessed by a majority of Shudras is bound to go to perdition.

The socalled Panchamas have now been the prey of the christian missionary for the last 50 years. It is from their ranks that recruits have been coming to the christian fold. Out of 50 lakhs of christians existing in India at the present moment, almost 47 lakhs have come out of the Panchama fold.

THE NUMBER OF THE SOCALLED UNTOUCHABLES.

According to the Census of 1921 A. D., five crores twenty six lakhs and eighty thousands of untouchables were enumerated in British India (excluding Burmah) and some of the principal Indian states (c. e. Baroda, Gwalior, Mysore and Travancore). The Census of India, Part I. on page 225 and 226 gives an exact idea of the correctness or otherwise of these figures. It says:—" The...... statement gives, however a rough estimate of the 'minimum' numbers which may be considered to form the " Depressed classes " of the Hindu community. The total of these provincical figures adds up to about 53 millions. This, however, must be taken as a low and conservative estimate since it does not include (1) the full strength of the castes and tribes concerned and (2) the tribal aboriginees more recently absorbed in Hinduism, many of whom are considered impure. We may confidently place the number of these depressed classes, all of whom are considered impure, at something between 55 and 60 millions in India proper." To these may be added those hill and forest tribes which have been enumerated as animists, in spite of their calling themselves Hindus. As regards

their number the Census report of India says:—"It is not possible to give accurate number of the tribal aborigineees, but the total number of those tribes who are still, or who have till recently, been considered inhabitants of the hills and jungles, including such tribes as the Gonds, Santals and Oraons may be roughly put at something over 16 millions of persons". Taking the mean of declared untouchables as $\frac{55+60}{2} = 57\frac{1}{2}$ millions and adding to this number 16 millions as the approximate number of hill and forest tribes, the number of those who are the suppressed classes amongst the Hindus comes up to something over $73\frac{1}{2}$ millions. Hence they may be taken, roughly, to number seven and a half crores out of 23 crores 67 lakhs 54 thousands five hundreds and 84 of Hindus; which means that almost one third of the Hindu population is cut off from the main body on account of the inhuman treatment meted out to them at the instigation of about 4 millions of the priestly class who are at the present moment designated as orthodox Brahmans; I say 40 lakhs out of a crore and 42 lakhs beoause the rest of the Brahmans are as keen about the complete removal of untouchability as any socalled heterodox Hindu. I ask—will fifteen crores of non-brahmans strength-

ened by the moral support of about a crore of educated and enlightened Brahmans allow seven and a half crore of their co-religionists to be absorbed by beef-eating religious denominations ?

Untouchability a bar to allround progress.

The curse of untouchability among the Hindus is a blot upon their reputation and the whole Indian nation is suffering for their sin. Whenever a plea is put forward by our political leaders for Swarajya their mouth is shut by flaunting before them their own sin. Those who enslave and trample under their feet almost one third of their own kith and kin, have no right to complain of the tyranny of the foreigner.

WHO ARE THESE UNTOUCHALES ?

The question erises—who are these untouchables ? Did they enter India from Zululand or were they pushed out of the burning fire of hell ? —for from heaven they could not have been dropped, as their condition shows. If a little patient and unprejudiced enquiry is made every seet of the untouchables—even Bhangis and Dheds—could be proved to belong to some Gotra (गोत्र) adopted by the three so-oalled higher castes of the Hindus. It

is plain, then, that they come from the same stock from which sprang the Brahman, the Kshatriya and the Vaishya. They were socially degraded, most probably, on account of their moral degradation and if they reform their living and morality nothing should stand in the way of their regaining their former position. This is a plain truth which was ignored for centuries by the Hindu Community. Mahaprabhu Chaitanya, Kabir, Nanak, Dadu, Guru Govind and a few others raised their voice against this sin of the Hindus but all their exhortations fell on deaf ears. Then came a Bal-brahmachary who with clarion call roused the Hindus to a sense of their duty and shook the whole Arya world to its very bones. This reformer was

THE GREAT DAYANAND SARASWATI

who proclaimed the Equality of all mankind and preached the fourfold distribution of humanity according to their qualities and actions (**गुण कर्मानुसार वर्ण व्यवस्था**). When the great Achharya came in the field of action a stream of Hinduism was flowing towards Christianity. With a stentorian spiritual voice he called a halt and the rushing stream came to a dead stop. He reclaimed the first stray sheep in the form of Munshi Mahommad Umar of Dehra

Dun and named him Alakhdhari and after that hundereds of Hiudus who had been enticed away from the shelter of the Catholic Vedic indestructible tree (सार्वजनिक वैदिक अक्षय वृक्ष) were brought back to the Aryan-fold.

The conversion of these, miscalled, high-caste Hindus to the alien religions became a thing of the past and when the great Rishi Dayanand entered Brahma-Dham the society of Aryans (Aryasamaj) took upon itself the work of the Achharya. It was then that the Christiah Missionary thought of

CONVERTING THE UNTOUCHABLES,

the classes suppressed by the bigotry of Hindus, to the religion of Paul. It was a simple affair. Once Ramcharan Chamar had his choti (चोटी) cut. two cross lines traced with water on his forehead, began to eat beef, and was named Peter, Jonathan or Paul, he became entitled to sit on the same carpet, to draw water from the same well with high caste Hindus and even to shake hands with Brahmans. The Chamar, the Dhed, the Dom, the Pasi and a host of others were baptized in their thousands. It was then that the Arya Samajists turned their attention to this problem and the Arya Samaj began to

RECLAIM THE STRAYED SHEEP AND TO PURIFY THE DEPRESSED CLASSES

who were ready to go out of their religious fold whieh, when pure, had given consolation to their souls for centuries.

The uplift of the so-called Untouchables appeared to be an impossible feat on accouut of the bitter opposition of Hindu orthodoxy to the movement. But the Arya Samaj put its hands to the plough and and the ground was gradually prepared for sowing the seeds of reform. The first mass purification began with the

SHUDDHI OF RAHTIAS.

a sect of Sikhism who were not allowed to sit on the same carpet even by the Khalsas, the religious founder of whose sect, the great Guru Govind Singh had himself boptized them with the Amrit of the Sword. In the middle of 1896 A. D. they applied for their Shuddhi and withiu the next few months a thousand and more werc taken in the Arya Samaj as brethren, entitled to full social and religious rights. At first there were great persecutions in which the Arya Samajists had to suffer social ostracism even, but by lhe end of 1898 A. D. all

opposition died out and the Rahtias, consisting of some thousands, were all absorbed in the Hindu society.

In 1903 the Arya Samaj at Sialkot (Punjab) took up the question of the

UPLIFT OF MEGHS

who were considered to be untouchables. There, too, opposition was at first very strong, even Muhammadans joining the Hindus in their work of persecuting the new Arya Mahashayas; but when more than half a lakh had been raised to an equality with other Aryas the opposition died its natural death. And then the Odes in the Mnzaffarnagar and Multan districts, the Domnas in the Punjab hilly tracts and others were purified in their thousands. At present a great movement for the uplift of the Meghs in the Cashmere state is workjng its way in Jammu and other places and more than 40 thousands have entered the Aryan fold and the rest are coming round in their thousands. So Punjab has been leading the way and the late census (of 1921) shows that in the U. P. of Agra and Oudh the Christian Missionary has begnn to complain of the obstacles put in his way by the Arya Samajists in his work of conversion.

In and around Delhi lhe Arya Samaj has reconverted hundreds of so called untouchables who were



Christians in name only, and thousands of **Dhanaks**, Chamars, Rengars and even Bhangis have been made safe from the inroads of Pauline Christianity for the future. The Christian Missionary had almost given up the work of conversion in despair when they received help from a very unexpected quarter.

The Muhammadans had left off being very keen about mass conversion of Hindus and their work was proceeding imperceptibly by doles. It appears from Census reports that since 1911 the number of Muslim Bhangis have decreased and that of Hindu Bhangis has proportionately increased in the Punjab and some other places. As regards the United Provinces, in 1911, the Census Superintendent says on page 54—"Conversions to Islam are so infrequent here as to be negligible." But during the heydey of the Non-Co-operation movement. when Mahatma Gandhi laid down that one of the conditions for obtaining Swarajya was the uplift and absorption by the Hindus of the so-called Untouchable class, the Muslim leaders saw their chance and nursed an idea of converting the Hindu untouchables to Islam.

For me the question of uprooting the curse of untouchability was the 'sine qui non' of Nationality in India. Speaking on 27th December 1919 at Amritsar as Chairman of the Reception Committee of the

34th session of the Indian National Congress, I laid stress on National education and removal of Untouchability as the two-fold means of evolving nationality out of chaos. As regards the latter my address read as follows :—

"The nation lacks one thing. What is that? Genl. Booth-Tucker of the Salvation Army stated before the Reform Scheme Committee that the six and a half crores of untouchables in India should be given special concessions because they were the anchorsheets of the British Government. I would ask you to reflect and find out how six and a half crores of untouchables could be the anchorsheets of Govern ment. I would also request you to take a vow, while you are within this sacred Pandal, to so behave towards these so-called untouchables that their children may read in schools and colleges which your children attend, that they be allowed to mix with your families as your families do amongst themselves and that they may be allowed to put their shoulders along with your own to the wheel of political activity and advancement. Ladies and Gentlemen! Do pray with me that this dream of mine may be realized——"

After the Amritsar session of the Congress was over I again took charge of my work at the Gurukula,

but when a Special Session of the Congress was called at Calcutta I joined simply for the reason that I had sent a resolution to the Reception Committee asking the Great National Assembly to make the uplift of the so-called untouchables a plank in the Congress programme. But unfortunately that resolution was not allowed to be discussed even in the Subjects' Committee.

Before the Nagpur Congress met Mahatma Gandhi had been to Madras where the depressed classes heckled him with questions about their position and Mahatmaji was obliged to make it one of the conditions of obtaining Swaraj within 12 months that the curse of untouchability be removed.

It was on the 15th August, 1921 that after placing the management of the Gurukula in other hands, I reached Delhi and found that the question of the depressed classes was becoming acute. I then organised the Dalitoddhar Sabha at Delhi and wired to Mahatma Gandhi for monetary help from the Working Committee. But I found later that the Congress could do nothing and on the 9th September 1921, I wrote a letter to Mahatmaji in Hindi from which I cull the following :—

"I wired from Lahore that I would apply for financial aid through the Provincial Congress

Committee but on reaching Delhi I found that the uplift of the depressed classes through the Congress was impossible. The Delhi and Agra Chamars simply demanded that they be allowed to draw water from the wells used by both Hindus and Mahomedans and that water be not served to them through leaves. Even that appears impossibles for the Congress Committee to accomplish. Not only this but a Mussalman Congressman whom I asked for assistance replied that even if Hindus allowed the untouchables to draw water out of common wells, they (the Mussalmans) would forcibly exclude them from those wells because the chamars ate dead carcase (murdar). I know that thousands of these chamars do not touch wine or meat and those who were addicted to the eating of murdar are relinquishing the dirty habit as a result of the Arya Samaj preachings. I have written this letter to inform you that I cannot apply, now, to the Working Committee for financial aid. I shall do whatever I can according to my limited means."

An occasion arrived again when I moved the A.I.C.C. at Lucknow to take up the question of the removal of untouchability in right earnest, but nothing came out of it as the correspondence which I published sometime ago under the heading of " My parting advice " would show.

THIRD CAUSE.

Child Marriage and degradation of Women.

O! All Pervading Brahma! May Spiritualized Brahmans take birth in our State, may bold champions of Trnth and chastizers of enemies of Dharma, Kshatryas, may milch cows and strong bulls, fleet horses and cultured ladies together with youthfnl sinconquering members of State be born in our midist. May heroes be born in the State of our soveriegn. May clouds bring forth rain according to our wants, may medicinal plants bring forth ripe fruits for food and may our desired wealth be propitious to us and may we be able to attain it."

The above prayer daily went forth from every hearth and home, in Aryavarta, before the decline of its culture began some six thousand years back. This prayer issued from the heart of every Arya-male and female—to be spoken in words and to be followed by action.

How can preachers of God's truth (true Brahmans) be procreated, how can Kshatriya protectors of society be furnished with power to crush Adharma (evil), how can yajnyas performed by leaders of society obtain seasonal rains so that through the productions of grains, fruits and vegetables, the people might get proper nourishment? According to the

Divine knowledge (Veda) and the Science of life there can but be one reply to the above question; and that reply in the words of our first law giver Manu, is:—

यत्रनार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।
यत्रै तास्तु न पूज्यन्ते सर्वास्तत्राऽफला क्रिया ॥

"Where women are honoured there flourish devatas (men imbued with truth and righteousness) but where they are not honoured all action remains useless."

As long as woman had her proper place in society as Devi and shared every right and duty with her husband, so long old Aryavarta maintained its position as teacher of the world. In the whole inhabited world the polity of the Aryans was followed and this ancient land was rightly called Aryavarta. In the words of our first law-giver.

एतद्देश प्रसूतस्य सकाशादग्र जन्मनः ।
स्वयं स्वयं चरित्रं शिक्षेरन् पृथिव्यां सर्व मानवाः ॥

The inhabitants of the world came here to learn culture, sitting at the feet of its Brahmans. During that age none dared to lift lustful eye at Aryan ladies with impunity, nor could vice go unpunished. But when through pride and prevailance of licentiousness, demons like Dushasan arose amongst ourselves and tired to attack the chastity of our Draupadies,

the great Battle (Mahabharat) not only destroyed all purity and valour but put an end to true Brahmanhood and the protecting Kshatra Dharma. Then began the secret orgies of Vam Marg which unsettled society, petty kings arose in different parts of the land who fought each other through jealousy and the lust of conquest and disorganization became the order of the day.

In summing up the conditions prevalent in India during the reign of Harshavardhana, some 1300 years ago, I said that " early marriage was unknown and therefore enforced widowhood did not apparently tell upon the peace of the Hindu Society " But when the Muhammadan invaders with an organization strong in the strength of religious faith and with a virile manhood came and conquered the disorganized Hindu hosts, and Hindu young women began to become a prey to the lust of some of the conquerers the custom of early marriage and the unnatural purdah were introduced by the degenerate Hindus of Northern India as refuge against the inroads of Muslim Ghazis in Hindu homes. The early marriage of girls was followed by child marriage and betrothal sometimes began to be contracted while the parties to future marriage were still in their mothers' wombs.

The despotic tyrannical Mohammadan rule is a thing of the past, conditions for the removal of social

evils, which are eating into the vitals of the Hindu society, have been favourable for the last 80 years, but custom-ridden Hinduism is still stagnant and refuses to move, child marriage still prevails, in the remotest corners of India, among Hindus. According to the census of 1921, in the state of Mysore, the following is a comparative table of child marriages among Sanatanist Hindus, Muslims and Christians.

MARRIED UNDER 5 YEARS OF AGE.

	Boys.	Girls.
Hindu	75	128
Christian	Nil	1
Muhammadan	2	2

BETWEEN THE AGE OF 5 AND 10.

	Boys.	Girls.
Hindu	424	2851
Christian	1	5
Mohammadan	6	27

Now, out of a total population of about 55 lakhs about 3½ lakhs are Muhammadans and a lakh are Christians and other sects. If child marriage had been prevalent among Muslims and Christians to the same extent as among Hindus the total number of married boys and girls among them must have come up to the 11th part of 3478 (which is the total of Hindu marriages up to 10 years of age) i. e. some-

what like 316. But the total number of Christian and Muhammadan boys and girls married up to the age of ten years comes up to 44 only.

The result throughout India has been appalling, as shown by the successive census reports. According to the last census (1921 A. D.) the following is the table giving exact enumeration of child widows among orthodox Hindus, excluding Arya samajists, Brahmsamajists, Sikhs, Jains and Buddhists:—

AGE.		Total No. of widows
0—1	...	597
1—2	..	494
2—3	..	1,257
3—4	...	2,837
4—5	...	6,707
5–10	...	95,037
10–15	..	2,33,147
15–20	...	3,96,172
TOTAL		7,36,248

It is an appalling figure! Out of these 7¼ lakhs of child-widows, there are thousands who lead a life of strict chastity, and it is perhaps due to their Tapsya that the Hindu society still ekes out its existence. But an overwhelming majority consists of those who are compelled to leave their homes on account of the

brutal tyranny and lustful attacks of their female and male relatives, and to seek shelter under Muhammadan roofs or to add to the numbers of the daughters of shame. In this way, while reducing the numbers of Hindus, they add to the numerical strength of beefeating religious societies.

But this is not the whole evil that is wrought. When a married female child does not become a widow, she concieves early and brings forth weak children. And this has made the Hindus a community of weaklings. This condition of things is condemned by the Hindu Shastra of Ayurveda (The Science of life). Says Bhagavan Dhanwantri in his great work Sushruta, Chapter X, Shlokas 47, 48:—

ऊन षोडश वर्षायाम प्राप्तः पञ्च विंशतिम् ।
यद्याधत्ते पुमान् गर्भं कुक्षिस्थः सविपद्यते ॥
जातोवा न चिरञ्जीवे ज्जीवेद्वा दुर्बलेन्द्रियः ।
तस्मादत्यन्त बालायां गर्भाधानं न कारयेत ॥

"If a girl under sixteen conceives of a man under twenty five years she very often miscarries but if she does not miscarry and the child is born he does not live long, but if he does live long he is nothing but a weakling; never should, therefore, a man have sexual intercourse with a girl of very tender age."

Mahamuni Dhanwantri calls, a girl under 16, of very tender age. But the Hindu community daily sees girls under 13 or even 12 big with child and its conscience is not shocked. The result is that while Muhammadans multiply like any thing, the numbers of the Hindus are dwindling periodically. Says the Census report of 1911:—

"The number of Muhammadans has risen during the decade by 6·7 per cent, as compared with only 5 per cent in the case of Hindus. There is a small but continuous accession of converts from Hinduism and other religions, but the main reason for the relatively more rapid growth of the followers of the Prophet is that they are more prolific. This may possibly be due partly to their more nourishing dietary, but the main reason is that their social customs are more favourable to a high birth-rate than those of the Hindus. They have fewer marriage restrictions, early marriage is uncommon and widows remarry more freely.

"The greater reproductive capacity of the Muhammadans is shewn by the fact that the proportion of married female to the total number of females aged 15-40 exceeds the corresponding proportion for Hindus. The result is that Muhammadans have 37 children aged 0-5 to every person aged 15-40 while

the Hindus have only 33. Since 1881 the number of Muhammadans in the areas then enumerated has risen by 26-4 per cent while the corresponding increase for Hindus is only 15-1 per cent."

To sum up—the main reason for comparative decrease in the number of Hindus is child marriage and absence of widow remarriage. But more than this, one reason of Hindu—Mohammadan riots and ill will between the communities is the problem of the Hindu child widow.

FOURTH CAUSE
The dislocation of Ashram-dharma.

According to the teachings of the Sanatan Vedic Dharma the average span of human life was considered to be a hundred years. This was divided into four equal stages of 25 years each. This ordinary span of life could be prolonged to 300 and even up to 4 hundred years by right living and special sadhans. The ordinary stages consisted of (1) Brahmacharya or the period of student life. (2) Grihastha or the life of a householder. (3) Vanaprastha or the period of aseetic life devoted to the perfection of character, the study of spiritual science and divine contemplation. (4) Sanyas or the period of renunciation devoted to the preaching of Truth and righteousness all over the world by abandoning all worldly connections.

It will, thus, be seen that the whole fabric of the Ashram Dharma hinged on one pivot i. e. the Bramacharya. Until all the functions of the human organism were properly and rightly trained and a harmonious developement of the physical body, the organs of action, the organs of sense, the mind, the intellect, the memory and the ego was accomplished, the three later stages of human life could not work in unison with the laws of nature.

There were separate Brahmacharya Ashramas in ancient India for boys and girls in which full training of body and mind was given. The remains of Nalanda and Taksha Shila still bear testimony to the grand work of training the young which was being done even during the Buddhistic period, in India. These seminaries were called Gurukulas because the Achharya was in loco parentis to the students. Time was when the word Gurukula was not understood even by the Hindu adults of the three socalled higher castes and educated India looked askance at the efforts of the promoters of the Gurukula system of education. But that is now a thing of the past. Every Indian and progressive foriegner knows what Brahmacharya stands for and, therefore, it is needless to go into further details. Suffice it to say that with the disappearance of the real essence of Brahmcharya, the vitality of the Hindu Community vanished and it became an easy prey to the aggrandisement of every adventurer in the world.

The original marriageable age was fixed by Bhagavan Dhanwantri at 25 for boys and 16 for girls. Says the great Muni :—

पञ्चविंशे ततो वर्षे पुमान् नारीतु षोडशे।

समत्वा गतवीर्यौ तौ जानीयात्कुशलो भिषक्॥

The minimum age of marriage is fixed at 25 years for a male and 16 years for a female. But this is only one out of the several essentials of Brahmacharya. Remaining unmarried till a certain age will be useless if the passions are not kept under contral by physical and spiritual exercises, by control of the senses through right study and by the practice of plain living and high thinking. For the accomplishment of this object the system of education now prevalent requires a complete overhauling, This has, in fact, begun through stray efforts amongst the Aryasamajists and some of the orthodox Sanatandharmists and even Jains have followed suit. But a united hereulean effort is reqnired in order to make the Hindu Community regain its ancient physical and moral strength.

The Vedas enjoin that the married couple should only cohabit for briuging forth healthy progeny. During the 25 years of married life they ought to procreate 10 children only, a period of 2½ years being devoted to the nourishment of each child from the date of conception, during which period the couple should abstain from sexual intercourse. But at the present moment the Hindu is also following in the wake of the modern civilized world and legal prostitution is undermining the physical and moral health of the nation.

Rishi Dayananda, the founder of the Aryasamaj culls the following sound advice fıom Aryan Shastras for the guidance of teachers and taught:—

"Teachers should instil sound teachings into the minds of their pupils. They should take care that they do not neglect the education of classes other than Brahmans, viz—Princes and Kshatriyas, Vaishyas and intelligent Shudras. Because, if Brahmans alone were to acquire knowledge, there could be no advance in Science, Religion and Government, nor increase in wealth, for Brahmans, whose sole duty is to acquire knowledge and dessiminate it, depend for their living on Kshatriyas etc., to whom they are law-givers. Brahmans would be relieved of all restraint and fear of Kshatriyas, who, being uneducated, would be quite incapable of judging the soundness or unsoundness of their teachings. They would thus gradually use their power for their own selfish ends, drift into hypocrisy and do whatever they liked; and their example will be followed by other classes. But when Kshatriyas and other classes are also well educated, Brahmans will study still harder to keep a head of the other classes and walk in the path of righteousness. They could never then impart false teachings and lead selfish, hypocritical lives. It follows, therefore, that it is in their own interest, as

well as in that of the community at large, to try their best to teach the Veda and other true Sciences and Philosophies to the Kshatriyas etc............. When all the classes are well educated and cultured, no one can set up any false, frandulent and irreligious practices-"

' Right sound education is impossible without strict adherence to the laws of Brahmacharya, and true organization (Satya sangha) is impossible unless there is community in aspirations, aims, worship and way of living. The dissociation of Brahmacharya from the life of the nation resulted in chaos, caste rigidness and discarding of Sanskrit Classies and Aryan culture, and unless there is a revival of the Gurukula system of education and Brahmacharya is thereby resuscitated, it is credulity, pure and simple, to believe that the downword race of the Hindu Samaj will be checked.

Remedies proposed by Hindu reformers.

Kabir and Nanak in the north and the Maharashtra and other saints in Southern India, from time to time, tried to stem the tide of desintegration and to reform the religious and social abuses which had crept in, but their efforts were after all one-sided and spasmodic. Guru Govind Singh in the Pun ab and Chhatrapati Shivaji in Maharashtra took

up the sword and tried for the political emancipation of India by freeing tho country from foreign thraldom. But all the efforts they put forth for liberating their enslaved country were nipped in the bud by the arrival of a third power which was embued not only with physical power but also with wonderful knowledge of diplomacy and strength of organization and patriotism.

It appeared for a time that the British had stepped in to save India from chaos and disintegration by the introduction of law and order, but time proved that pure philanthropy could not be the trait of a conquering race. It is needless, as well as impossible in this small brochure, to go into all the effects of British domination over the social and political condition of the Hindus. Suffice it to say that the effects began to be felt by the people at large early in the twentieth century of the Christian era and efforts at organizing the Hindus began in 1909 A. D.

Birth and development of the idea of Sangathan.

The idea of organizing the Hindus for communal purposes first arose in the Punjab. The Pnnjab Muhammadans, being dissatisfied with Sir Syed Ahmad's policy of eschewing all politics, laid the foundation of a Muslim league in order to organize

their correligionists politically. The Hindus followed suit and the Pnujab Hindu Sabha was the result. For full four years it remained confined within the four walls of the Punjab, but in its fifth session held at Amballa on 7th and 8th December 1913, the following memorable resolution was passed:—

"This Conference is strongly of opinion that in order to deliberate upon measures for safeguarding the interests of the Hindu Community throughout India and elsewhere it is highly desirable that a General Conference of the Hindus of India be held at Hardwar on the occassion of the Kumbh in 1915, and it requests the followiug gentlemen to make necessary arrangements for the purpose." Although 26 Hindu leaders from all parts of the country were nominated to the Committee and they were given the power to add to their number, only five gentlemen attended when the first preliminary meeting was held at Dehradun on 24th September 1924—and three out of these five belonged to Dehra Doon itself. Officebearers were appointed and a budget of Rs. 2000/- was passed. But according to the Secretary's report—"For one reason or another the formation of the office and other measures contemplated in the above proceedings remained in abeyance. In the meanwhile the resolution of the Umbala Confe-

rence was reaffirmed at the 6th session of the Punjab Hindu Conference held at Ferozpur, at the close of the year 1914 at which the venerable Rai Saheb Lala Murlidhar....of Umbala presided."

It was after this that Lala Sukhbir Singh, who had been appointed General Secretary of the Contemplated All-India Hindu Sabha, was approached, who issued a circular letter to the members of the Committee appointed at Amballa as well as to several Hindu leaders of public opinion, exhorting them to send in their suggestions and to attend the Conference which was to be held during the Kumbh of Samvat 1972 of the Vikram era. Then meetings were held at Hardwar on 13th February 1915, at Lucknow on 17th February and at Delhi on 27th February. At the latter place the Hindu members of the Imperial Legislative Council were also interviewed. "It was decided in this meeting that the head office of the Sabha should be located at Delhi and draft rules based on the rules of the former All-India Hindu Association be circulated among Hindu leaders who would be invited to join the Preliminary Conferencc."

Maharajah Munindra Chandra Nandi of Kasimbazar was nominated President of the Conference and the Commissioner of the Meerut Division was

invited to bless the movement. Naturally, the whole proceedings were tinged and obssessed with offfcial pressure. The President in concluding his address said—"As Hindus we are loyal to the King-Emperor and the government by virtue of our religion and our prayers are rising day and night to the Most High for the victory of British and of our Allies," and the Commissioner harping on the same tune said— "I have been deeply impressed with the loyal enthusiasm shewed by the vast audience assembled whenever any reference had been made to the person of His Most Gracious Majesty the King-Emperor or the British Government in the course of the President's address."

The show being over the subjects Committee met from day to day, and passed the rules and defined the objects of the Sabha. The Association was named "The Sarvadeshik (or All India) Hindu Sabha" and the objects were defined as follows :—

a. To promote greater union and solidarity amongst all sections of the Hindu Community and to unite them more closely as parts of one organic whole.

b. To promote education among members of the Hindu Community.

c. To ameliorate and improve the condition of all classes of the Hindu community.

d. To protect and promote Hindu interests whenever and wherever it may be necessary.

e. To promote good feelings between the Hindus and other Communities in India and to act in a friendly way with them, and in loyal Co-operattion with the Government.

f. Generally to take steps for promoting religious, moral, educational, social and political interests of the community.

Note.—The Sabha shall not side or identify itself or interfere with or oppose any particular sect or sects of the Hindu Community.

I was asked to become a member of the Sabha myself and to induce Mahatma Gandhi (who was then a guest of the Gurukula with me) also to join them. But a man, who had thrown up practice as a lawyer 18 years back and who had been a practical non-co-operater with the educational system of the British Indian Government for more than 20 years, could not naturally join the movement nor could he induce others to do so.

The Sarvadeshik Hindu Sabha ushered itself into existence with a flourish of trumpets. With the Maharajah of Kasimbazar as President, with 13 Vice-

Presidents including three Shankarachayas, with the Hon'ble Lala Sukhbir Singh as General Secretary assisted by four Secretaries and 50 Councillors hailing from all Provinces, the Sarvadeshik Hindu Sabha appeared to be a body which was expected to transform the Hindu Samaj in no time.

The Sabha went on holding Annual General and Special Meetings, at internals, for the purpose of passing resolutions on subjects of general Hindu interests, but as to ameliorating and improving the condition of all classes of the Hindu community it did practically nothing. Deputations were led and memorials presented on behalf the Sabha to the Lt. Governor, U. P., the Viceroy and the Secretary of State for India in respect to the free flow of Ganges water at Hardwar, the protection of cows and the communal interests of the Hindu Community in the coming reforms with results incommensurate with the efforts that were being made.

It appears from the resolutions passed at the 4th session of the Sabha at Prayag Kumbh Mela that, among other tbings, the Sabha was very keen on conciliating their Muhammadan brethren. Resolution VIII on Hindu-Moslem relations ran as follows:—"Tbat this Conference being of opinion that the causes of the riots, which took place between

Hindus and Moslems during the last year at some places in Bengal, U. P. and Bengal, are chiefly:—

(a) Mutual want of respect for the deepseated and long-cherished religious sentiments of the sister communities;

(b) Want of respect for the agreements made or rules framed to regulate precessions, etc;

(c) Insufficiency of precautions taken and arrangements made to prevent and control disturbances; it (1) calls upon the Moslem and the Hindu leaders to impress upon their respective communities the paramount necessity of respecting the religious feelings of their neighbours and of promoting a spirit of fellow-feeling and mutual regard and to exhort them to respect agreements mutually entered into, and (2) requests the authorities to work in full co-operation with the representatives of both the communities towards the prevention and suppression of all religious riots.

This Conference further strongly condemns the action of the rioters of some villages of Shahabad and Gaya and requests the Government to appoint a mixed Commission of Hindu and Moslem public leaders to enquire into the real extent of the riots

and to devise means to stop the recurrence of such disturbances, and to restore harmonious relations between the two communities. This Conference offers its co-operation with the Government and the leaders of the Moslem Commnnity for this object."

The year 1918 opened with a famine of edibles in the Garhwal hills. In imitation of the Famine Relief Funds opened by the two sections of the Aryasamaj and the Prayag Seva Samiti the All India Hindu Sabha also opened a Famine Fund and sent relief parties to Gangotri and other higher regions of the Gangetic Valley. The Sabha saved about Rs10,0C0 out of this which became the only nucleus of a permanent fund. Mr. Montagu and Lord Chelmsford were thanked for trying to inaugurate reforms in the Indian Councils, Mr. Patels' Hindu Inter-caste Marriage Validating bill was condemned, the Secretary invited opinions as regards removal of Untouchability and the gist of his enquiry was that public opinion was growing in favor of the removal of Untouchability in the case of those classes who do not pursue and have left the scavenging and other dirty professions and lastly advantage was taken of the Indian National Congress Gathering at Delhi where the fifth Conference of the Sabha was held on 27th to 29th December, 1918 under the president-

ship of the Honourable Rajah Sir Rampal Singh K. C. I. E. Among other resolutions one was passed condemning communal representation in all cases but in case the principle was recognized "the representation of the Hindus should be fixed in proportion to their numerical strength." Another prayed to the Government for stopping cow-slaughter, a third asked the Indian National Congress to hold an enquiry into the Katarpur Bakra-id riots with the help of Hindus and Musulmans and in others appeals were made to the Government for restoration of Sanskirt mannscripts and old Indian Instruments in German custody to the Hindus in consideration of their war services and a strong protest raised against the unsympathetic attitude of the Government towards the Ayurvedic system of medicine."

This was the last Annual Meeting of the All-India Hindu Sabha which was run by those Hindus in whose estimation every invader who snatched the Government of a country from its people was God personfied. The beginning of the year 1919 saw the agitation against the Rowlatt Bills in consequence of which the Indian people were fired at in Delhi, Lahore and Amritsar etc. and martial law played havoc in the Punjab. This led to Hindu-Muslim Unity which, while weakening comminal religious feelings nmong

Hindus, made Muhammadan communal organizations strong by laying the foundation of the Khilafat Committee. The All-India Hindu Sabha had to hide its head and the energy thus saved by the Hindus was spent in helping the Khilafat movement with men and money. Hence, there were no annual meettings of the sabha during the years 1919 and 1920.

On the contrary Hakim Ajmal Khan established a society of Muhammadan divines and named it the "Jamiat-e-Ulema-i-Hind." One of his own protegees was made president who began to launch Fatevas (bulls) against the British Government at the beck and call of his patron.

The non-co-operation movement was launched in August 1920 and by December 1920, at Nagpur, all the dissenting extremist leaders were captured and, for the nonce, non-co-operation won the day. It was under these circumstances that the 6th All India Hindu Conference was held at Hardwar in April 1921. The first business that the Sabha took in hand was the amendment of the objects and rules of the Sabha. To the name ot the Sabha the word 'Maha' was added and the following changes were made :—

[1]. Clause [e] was marked as clause]b] and instead of the sentence " and in loyal co-

operation with the Government " the following words were added—" with a view to evolve a United and self-governing Indian nation.

[2] To claure [c] the following sentence was added—" including low castes."

[3]. Clause [b] was eliminated, clause [d] was retained as it stood and clause [b] was made to read as clause [e].

The speeches made by the General Secretary and others could, very well, have been delivered from the Congress platform and culminated in the following resolution, that speaks for itself :—

" [a]. Resolved that—this Conference expresses its strong Protest and resentment against the callous disregard of the deep-seated and most cherished religious sentiments of the Hindus displayed continiously by the present Government in the matter of allowing slaughter of cows for the military and export of beef, cows, and bullocks to other countries, and is deliberately .of opinion that the time has come when Hindus should realize that the responsibility to protect their Dharma in this matter lies with them and them alone and they should

be prepared to make all legitimate and peaceful efforts and uudergo all suffering and sacrifices for the achievement of their objects.

[b]. That strong Propaganda work should be started at once to get slaughter of cows in India and their export to other countries stopped immediately and in case their deep religious sentiments are not heeded to by the Government by the time, a special Conference of the All India Hindu Mahasabha should be held on the next Janmashtami on the sacred day of the birth of Bhagavan Shri Krishna at the holy place of Brindaban, where the Lord tended the cows, with a view to decide upon the future line of action in this matter.

[c]. That a Propaganda committee consisting of the following gentlemen with Power to add to their number be formed to carry on the above resolutions."

A strong propaganda committee of 29 distinguished Hindus was appointed "to carry out the above resolution." They resolved to non-co-operate with the British Beaurocracy till cow slaughter was stopped

and left the settlement of the programme of non-co-operation for a future extraordinary session which met at Delhi on the 6th and 7th of November 1921.

In the special session at Delhi it was resolved [1] to boycott the visit of the Prince of Wales, [2] to boycott foreign cloth and to popularize the use of Swedeshi cloth and [3] to appeal to all Hindus to give up the Military, Police, and Civil services of the British Government.

The 2nd resolution requested the religious leaders, learned Pandits and Sadhus, among the Hindus, to give a unanimous religious mandate [Vyavastha] calling upon Hindus to Non-co-operate with the British Indian Government for the protection of Gau-Mata.

The 3rd resolution appointed a sub-committee consisting of more than 50 well known Hindu leaders which was authorized to appoint ofiice holders, to add to the number of members whenever necessary and after taking charge of the balance of income of the conference to spend it in making the programme of nonviolent non-co-operation successful.

In the Delhi session Hakim Ajmal Khan was Chairman of the Reception Committee and it was he who proposed the establishment of a "Jamiyat-e-Panditan" in imitation of his "Jamiyat-e-Ulema."

But, fortunately, we failed where he had succeded and thus the Hindus were saved from the catastrophe of being ruled by bigotted priests with an iron rod. At last non-co-operation came to an end with the far-famed Bardoli resolution and the Hindu Maha Sabha Gorakashani, being an appendex of the Political Conference, also vanished in consequence.

As long as the Khilafat question remained unsettled the Hindu-Muslim unity endured, but when the sword of Mustafa Kamal Pasha settled that intricate dispute, the Muhammadan spirit of bigotry was reawakened and the Muslim open Jihad in Malabar, Multan and other places opened the eyes of the Hindus to their own unenviable position. Pandit M. M. Malviya held a special Conference of the Hindu Mahasabha at Gaya, during the congress session, and laid the foundation of the present Hindu Sangathan movement.

Final Efforts at Hindu Sangathan.

The first real Conference, consisting of some 1500 delegates from all parts of the country, whs held at Benares in August 1923. Its first important work was to amplify the note to the objects of the Sabha. The Mahasabha was pledged to neutralty as regords the different sects of the Hindu Community. It now

proclaimed the same policy of non-interference with regard to the several political parties and personal convictions of individuals. A number of resolutions dealing with different remedies for different needs of the Hindu community were passed which were afterwords anaplified in subsequent meetings and Conferences. I, now, proceed to deal with those remedies.

Improvements suggested in applied remedies.

In order to check the further downfall of the Hindu community and to restore its ancient status in the world the following remedies have been suggested and approved by the Hindu Mahasabha.

The first evil, which is also very prominent, has been the conversion of Hindus to other religions. After centuries of morbid sleep the Hindus rose to a sense of self conscionsness in this respect, as was well described by me, in March 1923.

In the last week of 1923 A. D., while the anniversaries of the Indian National Congress, the Khilafat and its accessories were being held with great 'eclat' in the presence of thousands at Gaya, the All-India Kshatriya Mahasabha met quietly at Agra and without any fuss passed a resolution approving of the taking back of four and a half lakh of Muslim Rajputs within their brotherhood. It was not a new

resolution. The Malkana Rajputs, in and near the Agra district, had been keeping intact their faith in Hindusim for centuries and efforts were being made to absorb them into their Hindu brotherhood by enlightened Rajputs since more than a quarter of a century. As early as 1905 A. D., a few of them had been taken back after the performance of some kind of 'Prayashchit' [purification ceremony] and within the next two years some stray efforts were made but without much success. Then, a number of Rajput enthusiasts gave themselves the shape of the 'Rajput Shuddhi Sabha' and began regular organised work, the result being the so-called reconversion of 1132 souls from among the Malkanas. A report of that Sabhe was issued in Hindi at the end of 1910. After that, it appears, the movement did not prosper on account of the apathy and indifference of the Hindu Rajputs. Such treatment, which was enough to try the patience of a 'job' and to shake the faith of the sturdiest Hindu, was not sufficient to drive the Malkanas completely into the Muhammadan stronghold, and lakhs of them resisted all the temptations and allurements put in their way by the Muhammadan proselytisers as is evidenced by the reports of the different Muslim Converting Agencies. The Malkanas continued to press for their reclamation,

the Arya Samajists pleaded with their Hindu Rajput brethern to remove all obstacles standing in the way but the mild Hindu heart of the 'Biradaries' remained inexorable. The matter was again discussed early in 1922, in some of the district and provincial Conferences culminating in the well-known modest resoluion passed by the Kshatriya Mahasabha in its sitting of 31st December 1922 unde the guidance of Sir Nahar Singh, K.C.I.E., the Rajadhiraj of Shahpura, in Mewar.

But all these resolutions had an academic value only. The Rajadhiraj went back to his capital city, the Rajput members departed to their several homes after having discharged their duty to their own satifaction, and the resolution slept the sleep of the self-sufficient and the slothful. Early in January 1923 a Hindu weekly gave the simple news that four and a half lakhs of Muhammadan Rajputs had applied for reconversion into Hinduism and that the Mahasabha had granted their application. The Rajputs had already gone to sleep and the Hindus in general neither opened their eyes nor gave their ear to the cry of the distressed Malkanas.

But the Muhammadans were roused to action. The first protest meeting, that I know of, was held in Patti village of the Lahore District. Deoband Moul-

vis made fiery speechs and threatened to dash the Hindu-Muslim unity to pieces if the Hindus dared to tamper with Malkana Rajputs' adherence to Islam. A report of the Patti meeting appeared in the Muhammadan daily "Vakil" of Amritsar in its issue of 17th January 1223. By the fourth week of that month some dozens of Muslim preachers, belonging to different proselytizing bodies were at work in the different Mulkana villages of Agra, Mathura and Bharatpur. By the beginning of February more than 50 Malvis were at work and they had all organized themselves under a strong body of Ulemas.

It was then and then only that the Hindu community was shaken to its bones and began to open its sleepy eyes. Less than half-a dozen Rajput and other volunteers went round to see the actual state of affairs and a conference of the representatives of the different Hindu and Rajput sabhas was called for 13th February 1923. To that Couference I too was invited. About eighty representatives of all denominations [Sanatan Dharmis, Aryas, Sikhs, Jains, etc.) responded to the call; about fifty or more joined as members. It then appeard that it was not the Malkana Rajputs alone, but the Mula Jats and Gujars and the so-called Neo-Muslim Brahmans, Banyas &c. also who were fit for being reclaimed.

The question of organization was discussed. It was plain that the Muhammadans had a very strong organization which was working with enthusiasm and zeal, and if we at all cared for the religious safety of our Malkana, Mula and other brethren, we ought also to organize ourselves. The name of the new organization was proposed by myself. I had not had the good fortune of meeting a single Malkana or Neo-Muslim up to that date and did not know their exact condition. I, therefore, concluded that some sort of Prayashchit ceremoney would have to be performed. Hence the name I proposed—i. e. the Bhartiya Hindu Shnddhi Sabha—was argeed to and a Managing Committee was constituted, of which I was elected the President. It was with great reluctance that I accepted the honour because my hands were already full with other responsibilities. I had, however, to bow to the decision of my brethren and subsequent confidence of the Hindu community in my humble efforts bound me so completely to the work that I had to postpone my activities in other directions for some time to come.

I left Agra for Delhi the same evening with instructions to draw up an appeal for money and men and place it for approval before the first meeting of the Managing Committee. The original idea was

to send round a private appeal and not to take the matter into the Press; but I learnt a few days later that the Jamiyat-i-Hidayat-ul Islam had already appealed publicly for one lakh of rupees which was endorsed by Maulana Kifayat Ullah, President of the Jamiyat-Ul-Ulema, in its sitting of 9th February 1923, [vide daily 'Khilafat' an organ of the Central Khilafat Committee issue No. 37 volume I page 4, Columns I and II] and that hundreds of Maulavies and Muhammadan workers were flocking to Agra and its sorroundings, and that the idea was to convert the Malkanas into pucca Musalmans. I drafted an appeal for men and money and went to Agra to place it before the Managing Committee in its meeting which was to take place in the evening of 20th February 1923.

Before the meeting commenced, some four or five men were introduced to me who were all dressed like Hindus and saluted all present with 'Ram Ram,' made their Pranam [salutation] to the Sanayasi [myself] and sat down. I thought they were Hindu Rajputs and began to exhort them to take their strayed Malkana brethren back into their brotherhood. They and the other Hindu gentlemen present appeared astonished and one of our Secretaries told me that I was mistaken and 'that these were the Neo-Muslim

Malkana Rajputs who were to be purified." If
myself astounded. On asking further they sho
me the 'tuft of hair' (choti) on their head, wh
was long grown like that of other Hindus and ev
thing about their Hindu customs and relig
ceremonies was explained to me, and special men
was made of their keen interest in protecting c
It appeared that these Malkanas, unlike their Hi
'biradari,' abstained from all kinds of fish, flesh
fowl and were strict vegetarians. I then exlai
"It is not these bretheren, who have maintai
their Hindu faith through fire and sword, who
to be purified, it is their Hindu brethren who ha
to undergo purification ceremoney (prayashchit) fo
their sin of neglecting their brethren for centuries."

The newly introduced Malkanas then retired and the meeting of the Managing Committee commenced, before which I placed, after making necessary amendments, the following draft appeal which was unanimously passed and allowed to be sent to the Press. It ran as follows:—

"The great Aryan Nation is said, at the present moment, to be a dying race not because its numbers are dwindling but because it is completely disorganized. Individually, man to man, second to none on earth in intellect and physique, possessing a

code of morality unapproachable by any other race of humanity, the Hindu Nation is stlll helpness on account of its manifold divisions and selfishness.

"Lakhs upon lakhs of the best in the race had been forced to profess Islam, and thousands had been enticed away to Pauline Christianity, but the Hindus did not make the least effort to stop the outlet or to reclaim their brethren. A large number of the Neo Muslim Brahmans, Vaishyas, Rajputs, Jats, ect., etc., have, for the past two centuries and more, been casting yearning glances towards their Hindu brethren and have kept their Hindu faith and prejudices intact in the hope of their being taken back some day in the bosom of their old brotherhoods. A mere chance opened the eyes of the Hindu community. The Rajput Mahasabha announced with a flourish of trumpets that four and a half lakh of Muhammadan Rajputs were ready to became Hindus. After having made this misleading announcement the Rajput Mahasabha went to sleep. I call the announcement misleading because an overwhelming majoritys of the Malkana Rajputs had never become Musalmans in faith and practice. Well, the Hindus went to sleep but the Muhammadans, being a living race, were roused to action and scores of their preachers are at

work for whose maintenance and propaganda work money is flowing like water.

"This, after all, roused the Hindu community and there is now a cry from all sides for absorbing our strayed brethren in the bosom of the Vedic Church. A new Sabha has been organized under the name of the "Bhartiya Hindu Shuddhi Sabha," with the object of reclaiming those who are wiliing to come back to its fold. The Managing Committee consists of gentlemen taken from all denominations of Hindus."

The forgoing appeal began to appear in the daily papers from the 23rd of February and the first batch of Malkanas reclaimed on the 25th idem belonged to 'Raibha' a village 13 miles from Agra on the grand trunk road. In that village I, for the first time, saw their truly Hindu homes and was struck with the mode of living of these so-called Muslim Rajputs. This, however, by the way.

The Malkanas were taken back to the Hindu fold by their Hindu brethren in the presence of a thousand guests from outside, who all partook of food prepared and distributed by the new comers. On this occasion I again emphasized the fact that it were the Hindus themselves who were undergoing Prayashchit (purification) for keeping outside their fold such heroic pure souls for centuries past. The same evening

another village (Kuthali) was reclamined. Village after village was reclaimed, till by the end of December 1928, thousands of socalled Neo Muslims had joined their several Hindu brotherhoods.

The Hindu Mahasabha put its final seal on the work of the Bhartiya Hindu Shuddhi Sabha by the following resolution:—

"The Mahasabha declares it to be perfectly legitimate and proper to retake such Malkana Hindus into the fold of Hinduism as had all along observed Hindu customs and kept their marriage ties pure, whether they were Rajputs, Brahmans, Vaisyas, Jats, Gujars or members of any other castes. It expresses its satisfaction at the reclamation of Malkanas already taken back into their Biradaries and hopes that their Biradaries would gladly welcome these back to their fold."

The work of reclamation was not confined to Agra and its adjoining districts alone but was pushed on in several other provinces of India. The nomenclature of those reclaimed in different provinces was different but the degree of their connection with their Hindu brotherhoods was the same. Malkanas, Mulas, Mul'e Islams, Adhvaryas, &c., whatever the

designation of the Neo-Muslims their manners customs coincided with their Hindu brotherho According to my estimate since the last week February 1923, when the first reclamation took pl not less than two lakhs have been taken back, there are about one crore of Nau-Muslims who remain outside the pale of the Hindu Society. T there are about 40 lakhs of Neo Christians, nomin reckoned among the flock of Christ, who are re Hindus in their manners and religious rites and simply awaiting the day when Hindu orthodo opens its doors wide for them to enter. There Brahman Christians in the South who put on t sacred thread, apply tika on their foreheads, ha their choties as big as any Iyer and Iyanger and never interdine with flesh-eating members of the Church of Jesus. The only sign of their being Christians is that they attend the Roman Catholic Church service every Sunday. All such are still to be taken back in their several brotherhoods.

The Hindu Sabha has also resolved that those non-Hindus who have faith in Hindu Samskars and Hindu Dharma should be taken within the fold of the Hindu Dharma. This means that every Non-Hindu has a right to be absorbed in Hinduism if he has faith in the Hindu religion and culture, in short,

It means that every Christian, Muhammadan, Jew etc., can be converted to the Hindu Dharma without any hinderance according to the dictum of the Hindu Mahasabha. Thus moral sanction of the Hindu community as a whole is with the reformers in this respect. But the task is uphill. Without sufficient funds and enthusiastic workers the work is languishing. Therefore, the first remedy is to make the Bhartiya Hindu Shuddhi Sabha a living body, to collect lakhs of rupees for pushing on work in all directions and to induce selfless men of pure intents to go about persuading Hindus to take back to their bosom their strayed brethren.

The second remedy is to revivify the ancient Ashram Dharma and to place it on a sound basis. The Hindu Sabha has laid down the minimum marriageable age at 18 years in the case of males and of 12 years in the case of girls. This reform by doles wont do. Let the minimum marriageable age be fixed at 25 for males and 16 for females and let Hindu society become strict in the enforcement of this scientific rule. Then no widower of the three higher Varnas ought to be allowed to marry a virgin. If, after the death of the first wife, the widower cannot lead a life of Brahmacharya let him marry a widow. If he is compelled to succumb to animal

passions let him climb down to the position of a Shudra. Then, poligamy in the North and polyandry in the South should also be unequivocally condemned. And in order to protect and educate Hindus properly seperate Gurukulas for boys and girls ought to be opened in all parts of the country.

But the Hindu Samaj has already sinned for more them ten centuries by introducing child marriage for its cowardly safety. Therefore—

The third remedy lies in allowing all the unconsummated child widows, who have the desire, to remarry. It is only Apaddhrama आपद्धम. If a Hindu commits a sin or neglects to act according to a virtuous dictum he must expiate for it. Proper prayashchit alone can wash away the fruits of a sin in the case of individuals as well as of nations. The orthodox Hindu professes to believe in the Vedas, the Smritis as well as the Puranas. The Vedas lay down the Eternal Dharma which is true for all ages. The Veda is the original source of Dharma.

वेदोऽखिलो धर्म मूलम॥

But the Smritis, which are not opposed to the teachings of the Vedas, should also be followed. These Smritis lay down the rules to be followed in times of extreme distress or calamity and such rules constitute what is called. आपद्धर्म Apaddharma.

Apart from the Vedas, there is a concensus of authority, in the Smrities, sanctioning the remarriage of unconsummated child widows. The Smritis also hold that if a virgin is forcibly carried away and violated she does not lose the position of a virgin if she has not willingly gone through marriage rites with her ravisher. Out of a hundred or more Smritic texts the following few will suffice to prove the position I have taken up:—

या पत्या वा परित्यक्ता विधवा वा स्वेच्छया,
उत्पादयेत पुनर्भूत्वा, सपौनर्भव उच्यते ।
साचेदक्षतयोनिः स्यात्, गत प्रत्या गतापि वा,
पौनर्भवेन भर्त्रा सा पुनः संस्कार मर्हति ॥
(मनु अध्याय ९, श्लोक १७५, १७६)

If a woman abandoned by her husband or a widow having accepted another as a husband begets a child, it is named Punurbhu. If that woman has not been consumated by the first husband she can be legally married to a second husband.

कन्यैवा क्षत योनिर्वा याणि ग्रहण दूषिता ।
पुनर्भुः प्रथमा प्रोक्ता पुनः संस्कार मर्हति ॥
(नारद अ० १२ श्लोक ४६)

A woman whose marriage rites alone are performed—whether she is a virgin or an unconsumated widow—is called first Punurbhu and is fit to be legally married.

पाणि ग्रहे मृते बाला केवलं मंत्र संस्कृता।
साचे द्क्षत योनिः स्यात पुनः संस्कारमर्हति ॥
(वशिष्ठ स्मृति अ० १७)

If the husband of a married girl dies at the end of the marriage Sanskar and she is unconsumated, she is entitled to be married again.

बलाच्चेन प्रहृता कन्या मंत्रैर्यदि न संस्कृता।
अन्यस्मै विधिवद्देया, यथा कन्या तथैव सा ॥
निसृष्टायां हुते वापि यस्यै भर्ता म्रियत सः।
साचेदक्षत योनिः स्याद् गत प्रत्या गता सती।
पौनर्भवेन विधिना पुनः संस्कार मर्हति ॥
(बौधायन धर्मशास्त्र, अ० १, श्लो० १५, १६)

(i). If a girl has been forcibly carried away and her marriage has not been lawfully performed she can be married to another according to law because she is like a virgin.

(ii). And one whose husband dies after marriage and she is unconsumated,—even if she has been to her husband's home—is fit to be lawfully married a second time.

उद्वाहिता चया कन्या न संप्राप्ता च मैथुनम।
भर्त्तारं पुनर भ्येति यथा कन्या तथैव सा ॥
स्वपुत्र धृत्य तुनां कन्या साचे द्क्षत बालिका।
कुल शील वते दद्या दिति शातातपो ऽब्रवीत ॥

A girl who has been married but remains unconsummated can again be given to a second husband because she is like a virgin.

That girl, if she is unconsummated, can be given in marriage to a man of character belonging to a noble family—so says Shatatap.

The fourth remedy lies in the revival of Varnadharma of the Ancient Aryans. Down with the caste system! that is the dictum of every true son of Mother India. The presen day unnatural, immovable division into a hundred castes and thousands of subcastes must go, if the Hindu Community is to be rescued from total extinctien.

In the first place all distinctions of sub-castes must cease, and no non-caste sects among Hindus should be recognized. I realize the difficulty in remodelling the Hindu Samaj according to the ancient Varnadharma at once. But there should be no difficulty in all the sub-castes, and even non-castes consisting of the socalled untouchables, being absorbed in the four principlal castes. The Brahman caste must be self-cantained in the sense that no subdivision into Panchgauras, Panchdravidas, Bhumihars, Tagas &c. should be recognized. The Kshatriya caste should include Rajputs, Khatries, Jats, Gujars

&c. and should be one recognized society of protectors of the nation. All the castes and sub-castes engaged in trade and agriculture should be included in the Vaishya caste. And the rest should constitute the Shudra caste and serve society. There should be free marriage relations, to begin with, within the castes and Anuloma marriages should not be interfered with. Then gradually Pratilome marriages ought to be introduced. And lastly (गुण कर्म) character and conduct should become the determining factors in fixing the Varna of a Hindu.

But interdining among all the castes should be commenced at once—not promiscuous eating out of the same cup and dish like Muhammadans, but partaking of food in seperate cups and dishes, cooked and served by decent Shudras. This alone can solve the problem of untouchability and exclusiveness among the Hindus.

The Hindu Mahasabha has passed a lengthy resolution purporting to deal with the problem of untouchability, but it has resulted in confounding confusion worse. It all depends upon the local Hindus whether the socalled untouchables are to be allowed to draw water from common wells which are not prohibited to Muhammadans and Christians. And then if a devout untouchable goes to worship

the image of his favourite diety in a Hindu temple the priest has the option of allowing or not allowing him to approach the place where Muhammadan prostitutes are asked to dance accompanied by Muhammndan players on music. As regards allowing admission to the children of the socalled untouchables in public Schools and Colleges, the less said the better. But the climax is reached when, after allowing all the abovementioned ambiguous priveleges, the Hindu Mahasabha lays down the authoritative dogma that " initiating the untouchables with sacred thread, teaching them the Vedas and to interdine with them is against the Shastras and custom (लोकमर्यादा) according to Sanatan Dharma. "

To get rid of all this rigmarole and to root out the curse of unseeability, unapproachability, untouchability and exclusivenes, there is only one soveriegn remedy-and that is the resuscitation of the Ancient Aryan 'Varna-dharma'.

Basis for Hindu Sangathan.

The above fourfold remedies in my humble opinion, constitute the basis of real Hindu Sangathan: the success of all the minor resolutions passed by the Hindu Mahasabha depend upon the right application of these remedies.

It is true that (गोरक्षा) protection of the cow is a powerful factor not only in giving the Hindu community a common plane for joint action but in contributing to the physical development and strength of its several members. But if the drain upon the depressed classes continues and they go on leaving their ancestral religion on account of the social tyraimy of their co-religionists and the onrush of Hindu widows towards prostitution and Muhammadanism, on account of the brutal treatment of their relations, is not stopped by allowing them to remarry in their own community, the number of beef-eaters will increase and Gauraksha will remain only a dream of unpractical sentimentalists.

And what would the Hindu Raksha Sangham be able to accomplish against the inroads of Non-Hindu Gundas, if their own house is not in order? The best way to avoid conflict with Muhammadans is to take care of your own women and children.

The introduction of uniform Devanagar script and Hindi lingna franca throughout is absolutely necessary, because a common language brings all the individuals speaking that language nearer one another in thought and action, bnt unless caste and sectarian prejudices vanish there is no likelihood of a common language and literature being evolved.

The salvation of the community depends upon common action taken by the Hindu Samaj as a whole, but individual salvation is the lookout of individuals. Theoretical Dharma is connected with individual salvation and, therefore, there is room for Theists, Pantheists, Henotheists and even Atheists in the broad lap of the organized Hindu Samaj. But the code of practical Dharma has to do with the community as a whole and, therefore here the plea of individual Dharma should not be allowed to prevail nor should it hamper the efforts of the organized Hindu Samaj towards national salvation.

The First Step.

The question naturally arises—What is the first step to be taken in our advance towards Hindu Sangathan? In my tour throughout India I have seen educated Hindus reluctant to mix with each other. It is only on rare occassions that they meet to discuss common social problems. The reason is that they have no common meeting place. Their sectarian temples have not sufficient space where even a hundred or two could sit together. In Delhi, besides the Juma and Fatehpuri mosques which can accomodate big audiences consisting of 25 to 30 thousands of Muhammadans, there are several old mosques which can serve as meeting places for thousands.

But for Hindus, the only enclosed meeting place is Lakshmi Narayana's Dharmsala which can hardly accomodate some 8 hundred, with this difference that while the Muhammadan meetings are free from all noise, the hubbub of voices from travellers in the Dharamshala hardly allows the speakers to be distinctly heard.

The first step which I propose is to build one Hindu Rashtra mandir at least in every city and important town, with a compound which could contain an audience of 25 thousands and a hall in which Katha from Bhagavad Gita, the Upnishads and the great epics of Ramayana and Mahabharat could be daily recited. The Rashtra Mandir will be in charge of the local Hindu Sabha which will manage to have Akharas for wrestling and gatka &c. plays in the same compound. While the sectarian Hindu temples are dominated by their own individual dieties, the Catholic Hindu Mandir should be devoted to the worship of the three mother-spirits (मातृशक्ति) the Gau-mata, the Saraswati-mata and the Bhumi-mata. Let some living cows be there to represent plenty, let 'Savitri' (गायत्री मन्त्रम्) be inscribed over the gate of the hall to remind every Hindu of his duty to expel all ignorance and let a life-like map of Mother—Bharat be constructed in a

prominent place, giving all its characterestics in vivid colours so that every child of the Matri-Bhumi may daily bow before the Mother and renew his pledge to rèstore her to the ancient pinnacle of glory from which she has fallen !

If a beginning, on lines proposed by me in all humility and love, is made with faith, I hope that all the necessary reforms will follow, as night is followed by the day, and the progeny of the ancient Aryans will once more step forward to give salvation to humanity.

शमित्योम् !!!

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